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London, April 25, 1804.

A

# WARNING TO THE WORLD.

JOANNA SOUTHCOTT'S PROPHECIES

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AS a letter of mine hath been made public amongst mankind of the events of the year, and men say, "Where is the Truth of her Prophecies?"—I am now ordered again to publish them to the world, that every man may judge for himself. For believers, as well as unbelievers, have drawn a wrong judgment from them, as they do not appear clear to the judgment of any, but the jury; and their judgment was drawn from their often meeting together, and weighing the communications with each other.—But I must confess they drew their judgment clearer than I had, before the meaning was explained to me, and which was unknown to them before they had passed their judgment. As to my judgment, I never understood what I have written, before the meaning was explained to me; so that all have been fulfilled different from my judgment, and now I am assured this will be the same, contrary to the judgment that I have drawn—therefore I am not afraid to publish to the world the very Prophecies that my enemies have so much mocked me for, and who affirmed they were false. Therefore I shall give them to the world at large, that they may judge for themselves. In the month of November 1803, after being mocked

by many that said, unless they had see signs and wonders they would not believe—I was answered, they should mark the weather; that is, the 24 days from New Year's Day, then they should be compared with the ensuing year.—This I made public, and believers and unbelievers marked the weather of the 24 days. On the 14th of January I was answered in the following manner:—"I shall give a clear sign from the weather to believers; for unto them it is given to know the mystery, but from the world it is hid. How weak was all your judgment! to suppose I meant from any weather to set a clear sign of this present year, for them to know what was hastening on, when I have already told thee, like a snare it shall come upon them in a day they little think of, and in an hour unaware: for as they have said, they want not the knowledge of the Most High, the knowledge of the Most High they shall not have.—For in the signs of the weather I only meant to mock the unbelief of mankind, that say, unless they see signs and wonders they will not believe; so the signs of the weather are not for them, unless they draw their own judgment; and their own judgment will deceive them, as your own judgment hath deceived you; because you thought there would be some wonderful weather.—The twelfth day alludes to January. Some part cloudy, and sunshine appeared in the middle of the day.—Now I answer, this month will be cloudy to the Nation—but no Enemy will land this month, neither will any fatal dangers be in this month, but the sunshine will come to believers; for the sunshine of my words, the sunshine of my promises, and the sunshine of my truth, shall be made clear to them, and break out strong upon them; but clouds and thick darkness will be unto thousands—not knowing whether they will break off or not; but believers will see by an Eye of Faith, they will not break in this month, (January). The 13th day, which is for the second month, (February), was

cloudy and rainy in the morning, which broke off with winds in the afternoon.—Now I tell thee clouds will gather in February, and men will be exposed to dangers, as thy friends were exposed to go out in the storm\*; but as the storm soon broke off from them, so will the storm break off from believers: they need not fear the storm, for my sunshine shall rise upon them; when dangers appear I will dismiss the clouds that are over their heads. Now why is thy mind confused because I ordered thee to mark 24 days? Thou sayest, how can this be placed right, 12 days for the past, and 12 for the present? I answer, the 12 days part the year, so I shall part the days; for the last month must bring it in to the following year. So I shall place New Year's Day to the first month in the year; the second day to the second month in the year; the third day to the third month; for that will not be the weather, which you say is fine and pleasant. But I now tell thee it will bring in \*\*\*\*\*.” These were the last words spoken to me on Saturday night the 14th day, and I went to bed dissatisfied, as no further explanation was given to me. But in the night, between one and two o'clock in the morning, I was awoke with a loud noise on the stair plat, and as I lay awake, it seemed like a large IRON BALL that seemed to roll from stair to stair THREE STAIRS DOWN; I lay awake much affrighted, fearing some one had come into the house, so I kept awake till after two, but hearing all was silent, I went to sleep again. The Sunday morning the 15th day, or 4th day, I was ordered to write it out, and then to write a dream I had in 1792, of the Castle.—In 1792, I dreamt I was looking at a castle that stood on four pillars, and a large garden before it. I saw a woman come out of the castle, who appeared in white; she walked very swift up and down the garden, with something

\* When two friend of Joanna went away there came on a storm, which ended in half an hour.

in her hand, which she waved to and fro. The wind blew back her cloak, and I saw she was a skeleton, nothing but bones; as I saw her legs the same; at this I was afraid; and, looking at her, saw her face was fat and full. She looked on me and smiled, and made fast one eye. I was afraid and went round the castle, where I saw a large house full of dirty linen, that people were washing. I then came to the other side of the castle, and saw a large number of people coming down from the steps—betwixt the castle and the garden there was a large number of gentlemen and ladies tumbling down the steps one after the other very fast—and so crowded that there was scarce room or time to go down without falling.—When I had written thus far, I was ordered to write of the Skeleton that was found in the Bishop's Cave, when the Letter of his death in 1796 had been put into the hands of the Rev. Mr. Pomeroy the 3d day of June, of a sign of the death of Bishop Buller, which should be at the end of the year,—and so sure should all the others follow; and that there was no infusion in thy writings.—The Bishop died at the end of the year, and a skeleton was found in his cave, or vault.

When I had written this, I was ordered to open my Prayer Book, and it was at the 80th Psalm, "Oh Israel's Shepherd, Joseph's Guide,—How long will thy fierce anger burn?" These lines are not joined in the Psalm, but I was ordered to join them together—and then open my Prayer Book again, which I did, and found it at the ending of the Psalms, and of the Prayers on the Seas.—The last verse in the Psalms I was ordered to pen, "*Let everything that hath breath praise the Lord.*" When I had written this, I was answered in the following manner: "Now I will tell thee, how long my fierce anger shall burn, TILL ALL THAT HATH BREATH PRAISE MY NAME."—Then I will be Israel's Shepherd, Joseph's Guide; for the decrees are gone out of my mouth.—And



now I will tell thee why I left thee on Saturday night. With these words it will bring in \* \* \* \* \*; and in the night I awoke thee with the noise on the stair plat, that seemed to roll from stair to stair THREE STAIRS DOWN; and now I tell thee, they have three things to fear, viz., "The Sword—the Plague, or some fatal disease like the Plague, to carry them off—and the Famine." But I do not tell thee all these evils will come together in this Land—but this Land may begin to tremble; for the hearts of men are like the muddy water thou sawest on a journey: for though the Bible is so plain before them—they are like Moore, who said, if my Kingdom comes, they cannot *prevent it*—but they will not try to further it—neither will they give themselves the least trouble to administer truth to their hearers—nor give themselves the trouble to judge for themselves, whether these things are so or not. For I tell thee their hearts are like the weather, neither hot nor cold—but *lukewarm*. Therefore I will make them SICK with smiting them, and make them desolate, because of their sins:—For so loud as thou heardest the noise in the night between the two days; so loud shall England know their dangers are great when it comes to *March and April*; and as the stone seemed to roll from stair to stair, so shall men begin to fall by Sea and by Land. They shall tumble down one after the other—and THE THIRD they have to fear; therefore thou openest thy Prayer Book to the Psalms, joining the Prayers on the Seas. So Sea and Land may both tremble, for my anger is kindled against the Shepherds, and they shall drink the Cup of my Fury—for now is coming the end of that Vision, where thou sawest the Skeleton walk hasty to and fro—and hasty to and fro the arrows of death shall fly; for I will not spare Horse nor Rider. They shall tumble down one after the other, as they tumbled down the steps; for I have

tried them with blessings; I have kept back the enemy that threatened them; and their hearts are but hardened the more—therefore, as the clouds have gathered in these days, so shall they gather in these months, that these days allude to. “Clouds and thick darkness shall be over the land; for I have fulfilled my word in the three years that are past, so will I fulfil them in the years to come; as I told thee in the 1800th, that I should begin in the fourth year of the century, if unbelief should abound.” When these threatenings were spoken to me, my heart trembled, and my hand shook, as I felt pity for an ungrateful world. I was then ordered to leave my pen and go to my employment, which I did, and began to ponder deep in my heart, that as nothing but judgments would awaken the nation to believe in the visitation of the LORD, and be looking for the Coming of CHRIST; therefore I could not pray to prevent the judgments, if unbelief would abound without them.—I was answered to these ponderings of my heart; “As I knew thy heart began to swell, I ordered thee to go to thy employment, to try the ponderings of thy heart, if thou wouldest wish to prevent them; but thou sayest if my Kingdom must fall, or the nations must fall, as they will not believe without judgments, let the nations fall, and my Kingdom stand to be established on the ruins; and let Satan’s kingdom fall with those who wish to keep him up; but thou sayest thy heart is torn with different passions; love and anger, pity for man, and angry with them for their unbelief; but Satan’s kingdom thou wishest to fall; therefore thou sayest in thy heart,

Thou canst not wish me to give up my word,  
Nor beg my angels to shut up the sword.

And now I tell thee my feelings are like thine, love and anger mixed together. I pity the ignorant sons of men; but how can I screen them, and pour out my fury on the Devil, without they were wishing for his destruction, and my Kingdom to be

established? No other way in honour can I protect man; for as you condemn each other for hypocrisy, so doth Satan condemn all men; and there is no way I can confound him and condemn him but by their written hand, and there is no other way I can justify man to the *Devil* but by their hand writing against *him*, and that they wish my Will to be done upon earth, by destroying that power that tempts men to sin against ME. And now let all men look to Job; did I not justify him? but how did Satan condemn him before I gave him power to try him? And now I have given up to his words to try man the same. Oh ye sons of men! could ye suppose such trials, could be given to Job to please the Malice of the Devil, if I had not wise ends in it, to show you at *the last* I mean to confound Satan in his own words, and give up to his *own wisdom* to justify man and confound *him*; and now to confound him this is done; therefore believers are justified by faith, and they that do not believe will perish through unbelief. So let not thy heart be wounded, nor thy spirits be grieved. Shall I see the different conduct of mankind and not make different dealings with them? See the love of man on the one hand, what they are doing in love to me, while others are mocking MY COMING.—Then should I now prolong the judgments, I must wound my friends, and give place to the Devil to make their foes to rejoice.—Therefore the thorn must be in their flesh; the longer and the deeper must the wound go. So if thou lovest thy enemies, and hatest thy friends, pray for the judgments to be prolonged.—But if thou lovest thy friends, let thy heart be cheerful, and know, the God of the whole earth will do right. Do I not know what man is? Do I not know what they will be? Do I not know the arts of Satan, how he works to blind their eyes? Therefore it is better to cut off a right hand, or to pluck out a right eye, than to have the whole nation to perish: for Satan would soon find a way

for all to perish, if my judgments were prolonged. Therefore, the word is gone out of my mouth, and it shall not return; for my decrees are fixed. And now let reason take possession of thy heart. Dost thou wish the wicked to live to add sin to sin, and to fill up their measures the greater? As to the righteous, if I take them, I shall take them from the evils to come; for I shall now do justice to all men; and justice now demands my love to my friends, that have shewed such love to me, therefore their lamps I will trim with oil, and make them burn bright; for now the truth shall follow my words. Men have had *three years to mock* while I tried them with blessings; and now is coming *my time* to punish. For no more than they have seen the sun for these days, no more shall they see the sunshine of my countenance in the months these days allude to; for I shall reward them according to their doings: for now will I curse their blessings; my anger is kindled, my fury shall go forth, and my foes shall fall before me. For as the heavens have gathered blackness, so shall the months gather blackness over your land: and all lands may begin to tremble, for the day of the Lord is at hand; a day of clouds and thick darkness, a day of gloominess and heaviness, for *the day of judgment is begun*. Let not thy heart fail thee, nor thy hand tremble, for the nations shall drink the cup of my fury. Oh England, England, how long have I warned thee, how long have I threatened thee, how long have I invited thee to accept of offered mercies, and told thee my kingdom of peace was approaching? But how few regard my love? How few regard my honour? How few regard the invitation? Are not most men like Moore, who says, "*If my kingdom come we can not prevent it;*" but will not give themselves the trouble to search out the truth, whether these things are so or not. Now I tell thee, there are tens of thousands in your land who would have acted like Moore; therefore I told



thee in 1792, the ministers should weep between the porch and the altar; and now between the porch and the altar shall they weep.—For I have now tried the Gentiles, and of the two they are worse than the Jews; and was I to come again in the body, like the Jews, they would put me to death. For they might as well believe I worked miracles by the Devil, as believe the Devil is come to plead his own destruction, and remind men of the promise made in the fall; or that he is come to destroy his own kingdom, and to exalt MINE.—Oh, ye blind leaders of the blind, how will ye fall into the ditch together! Did I not warn you of all these things before; that I should come again to judge the world in righteousness? Did I not give you the parable from the Fig Tree, from the wars and tumults, from distresses and perplexities of nations, from divisions of nations, from divisions in houses and families, from false prophets and false Christs? Are not all these things together? Did I not warn you of true prophets, that the Holy Ghost, which was the Comforter, the Father would send in my Name, to bring all things to your remembrance? And now all the Bible is brought to your remembrance, from the creation to your redemption: but how few regard whether they are redeemed or not? Did I not say offences must first come? But woe unto the land because of offences: and are not offences come strong in this land? Now judge for yourselves, ye fallen sons of Adam, what a hazard this woman hath run to follow on to know the Lord, or by what Spirit she was led. Did she not run the hazard, in the first place, to lose all she had in the world, and to leave all to follow on to know if I had spoken by her? Did she not run the hazard of kindling the wrath of hell against her, by her dispute with Satan in the beginning, (that is, in 1792)? Did she not run the hazard of being discovered, if a wrong Spirit had led her, by putting the letters in the hands of ministers? Did she not run the hazard

of poverty and distress by printing, when her books lay by her? Did she go to cloak the truth from the men who came to Exeter to search out the truth? Did she not warn them to go to the bottom of every truth; and send to her enemies to be her witnesses? Does she try to conceal her written hand? Does she not try to bring all to read that will learn? Did she not run the hazard of being imprisoned when I ordered her to write to the Parliament? Did she conceal the truth of this present war before it broke out? Did she not run another dangerous hazard in her dispute with Satan seven days alone by herself? And did she not faithfully tell her fears when the Devil alarmed her? Did she conceal the answer that was given her when the knock came so loud on her table that must have been a token of her death if any wrong Spirit had led her? But was she not faithful unto death, and said, if she lived, her visitation was from the Lord, and she would obey; and was she not faithful to obey? Now judge for yourselves, ye sons of men, what hazards this woman hath run, believing, if there was a God, there must be a faithful God—that will not permit her thus to be deceived, nor give my wisdom, honour, nor power, to another; but that every good and perfect gift must come down from the Father of Light. Now I have laid before you her upright dealings with God and man. But how do you judge your God, if you judge I will deceive her? No, no—I tell you I will never leave her, nor forsake her, but pour out my fury on her enemies, as she has suffered such reproach for my sake; and so shall the land suffer for their ingratitude. And now mark this day, the seventh month, (17th day of January) which is for July—

Then here the mist shall bring the rust,  
Upon your every grain;  
If men do longer mock and jest,  
The famine next shall come.  
I'll jest no more, 'till all be o'er,  
For now I'll make an end;

And when my labour all is o'er,  
 I will enjoy my friends;  
 For now to them I mean to come,  
 As their desires I know;  
 Their labours shall not be in vain,  
 I'll make their joys to flow.  
 For if the mist be o'er the land,  
 My friends the light shall see,  
 The truth of all they shall command,  
 And know I've spoke by thee;  
 For now their love I will reward,  
 My Love they shall enjoy:  
 But how my foes can I regard?  
 My honour they destroy.  
 For now to reason I'll begin,  
 And let your thoughts go deep;  
 If I am Israel's God and King,  
 A guard that do not sleep;  
 Then all your private ways I know,  
 Your public actions see;  
 When my Decrees were seal'd below,  
 Praises were sung to ME.—  
 And then my Supper was set forth  
 In token true of love;—  
 And for my Coming this shall be,  
 For every cause I'll move,  
 That now is seen to stand between  
 My chosen friends and me;  
 My harvest fast I'll gather in,  
 And my delight shall be,  
 I say, with man, as they've begun  
 To shew their love so clear,  
 Thou saidst to bear the mock of men,  
 To wish my Kingdom here;  
 Then now my Love they'll surely prove  
 To be more great than man's.  
 And from the shadow you have here,  
 I tell thee so 'twill come.

Twenty-first day of January, or ninth month in the year.

And then I tell thee, men may mourn like the rain,  
 or roar like the winds, and say—the harvest is over;  
 the day is ended, but we are not saved: for I shall  
 cut short the harvest, if I do not destroy it; and I  
 shall cut short the land also. For now my calling is  
 like the wind, that every soul shall see and find,  
 and will as loudly now go on. The ending of  
 this year will come, to make my chosen call aloud,  
 and prove the truth they have seen and heard.  
 That is, I say my chosen men, they will say the

clouds did gather in, as thou didst tell them all before. The truth of all they will see and hear, before the eleventh month doth come. So they might mourn if thou art gone—

Because the famine then they'll fear,  
 To see it in the following year,  
 If men don't hasty then repent;  
 Because my mind is fully bent,  
 If England will not turn to me,  
 The famine they shall surely see;  
 When I have stop'd the raging war,  
 For short and sharp it shall now appear.  
 The clouds will gather fast at first,  
 That in your land they strong will burst;  
 And if your foes I conquer here,  
 It is for those that wish me here,  
 Their King and Conquerer for to be,  
 Then I must wound your enemy;  
 If they invade this very land,  
 My Sealed People they shall stand,  
 I say to see their foes to fall;  
 He cannot come to conquer all,  
 Tho' havoc great I know he'll make,  
 But, oh, my friends shall I forsake?  
 No!—I will not leave them at that time,  
 But now within I know thy mind.—  
 "If all these things should so appear,  
 The sword and plague come in one year;  
 Or any fatal like disease,  
 So perfect come like my decrees,  
 Can unbelief abound in man?  
 The truth so plain they must discern;  
 With all the truths that are past before:  
 Can unbelief in man appear?"  
 Unto thy thoughts I answer thee,  
 The thing is possible to be.

The 23d of January, Joanna was ordered to go out at 10 o'clock to mark the night. A great change had taken place from the day to the night. As great as the change has taken place this day, so will the change come over your land; the mist will gather fast upon them—a bright morning will bring in a cloudy and misty evening. For as the clouds covered both moon and stars last night, so will all be cloudy at the end of this year; for all hearts will be as heavy as thine hath been this day: for I tell thee, this year will end in a mist to mankind. Believers will see the light of the morning; but on the



others the mist will cover them; though thou sayest, if all come true this year, how can unbelief abound? To this I answer, will men read and judge for themselves? Thou answerest, no. Then how can men be convinced by the judgments? I tell thee, no:—The sheep will perish for want of shepherds. For if all the judgments I have threatened shall come upon the land this year, and a year of sorrows, as you have never yet seen, yet it will end as a mist over your land. The stars will be sealed in sorrow, and the clouds will keep.

The following communication was given to me concerning my friends, who I believed were ill, by their long silence; and as I was going to send a letter about my fears, I was ordered to enquire for a letter, before I dropped mine in the post; which my friend did, who returned rejoicing to find a letter, which dismissed all my fears; and then I cast my former letter in the fire. Simple as it may appear to mankind, it was answered to me, as a type for me and the nation, in the following manner:

It was I that worked within thee to make an enquiry *before* the letter was put in the post, as I knew there was a letter there to dismiss thy fears; the letter came, and thy fears vanished, and was consumed in the fire at the end of the day, as thou little thoughtest of, and in an hour unaware\*; for while thy fears were writing, the letter that dismissed them was coming. Now here stands the type deep for your land, and for thee, and all true believers; for when your fears are most alarmed, and thou beginnest most to fear; in that very day and hour thou art ready to sink; like the letter that was ready to sink, or be dropped in the post, thy deliverance will come, and thy friends and believers will rejoice, as Turner did when he came home with the letter for I tell thee, that is but the shadow, the substance will be great to all. So let this shadow be kept in remembrance to you

\*Joanna did not think the post had come in.

all, for every type and shadow goes deep, and as thy fears were consumed in the fire, so they shall be consumed and vanished, by the fire of my love, and the fire of men's anger; for, as the fire is good to warm you, so shall my love warm you, and dismiss all your fears; and as a fire that is furious kindles flames, so will the fire of Satan's malice kindle flames in men also; and then all thy fears will be dismissed, and my truth will stand before thee, like the letter; to shew thee thou hast feared a fear where no fear was: For all thy fears have been as fruitless and as wrong as it was to fear thy friends' illness, when thou sawest his hand writing before thee; and just the same thou shalt see it is MY HAND WRITING that is before thee. And now I shall come to the nation: for in like manner it will come upon them in a day they do not think of, and in an hour unaware; the news will come to them that their dangers are great; as the truth is to thee, so are the dangers to your land; for know, I told thee thy fears must come first, and the land must first boast; but thy fears shall vanish, and the land shall fear: for when the news is brought to thee that thy fears are vanished, the fears of the nation will be on fire, burning like thy letter; and the fire of mine anger shall burn them up; for their faith or fear is, *it will not come*; but when they begin to fear dangers, they will find them kindled like the flames of thy letter; for their fears will be kindled to a flame to consume them, for now I shall come to the purpose with all men. I said in the beginning I only meant to mock those that said, unless they saw signs and wonders they would not believe. Now thou sayest in thy heart, that believers are stumbled thereby, to this I answer, how could I try their faith without foiling them, for they have not weighed the whole together; neither have they discerned; what was said was not to be understood by the world at large. Do men simply suppose I meant to set signs, like the wisdom

of men, to tell them in a straight line what should happen, and what shall come on\*, as your simple wisdom is? Thou knowest I told thee it was not for the unbelieving world to know the times nor seasons when it would come on, but only given to believers; but your wisdom hath been to act contrary to my words; and ye have made it public amongst mankind: what I said was for believers only; therefore ye have foiled yourselves and seen the truth of my words, that judgments deferred to another March and April would only place thorns in believers' breasts, and add to their sorrows; for my wisdom is first to let believers feel the mockery of mankind, and heighten their sorrows, before I heightened their deliverance; and gave the land room to boast, as Pharoah did. For thou knowest what I said of the Egyptian host, in the 1800th. I tell thee thou must look to the past, to know the events of this year; and the fatal dangers that are threatened, they may expect another; but I tell thee, the shadow of *all* will come this year; and the preparation that is making, will bring in the dangers that are threatened; but mark, I told thee they would not come *all at once*; and yet all at once, they that are believers are looking for them, contrary to what was said. I told thee, that unbelievers should have no knowledge of the time, day, nor hour: now ye have told them of a time, day, and hour, when they are to expect it; *and so your wisdom would make MY WORDS false*, if the substance of what was said of March and April, was to roll on this March and April; but if you weigh every shadow, I tell thee every shadow hath appeared; and every shadow of what I said will follow this year; but the awful substance will not come, until the following year; then cometh the substance of *every shadow*. For I have told thee

\*Many believers at Leeds and other parts, did from their own judgment inform unbelievers of what was to take place, when it was declared it was hid from the understanding of the world.

all these evils shall not come in thy days, and thou tremblest to pen them; thou wilt not see the fatal end that will bring deliverance to your land; and what that is I shall conceal from thee, as thou markest all things known to mankind. Now I have seen the wisdom of men; and yet, I do not blame their wisdom, for it is upright dealings as men. But I know I am a God that will not be mocked by man; and as men have mocked my warnings, mocked my invitation, heard of my kingdom approaching, and will not lay it to heart, nor regard my coming—only enquire if the enemy is coming! That curiosity is not consistent with my wisdom, to let them know when dangers will come upon them; for then the unbelieving world will have as much knowledge as my friends, who are desirous for my coming to establish my kingdom. And what would the wise understand more than the foolish and the wicked, if I should act to the wisdom of men, to bring all things in a straight line before them? This way is never my Wisdom; for then my Wisdom must fall like the Wisdom of Man and never lead men to the depth of my Wisdom; neither would they trace my footsteps to discern my ways, or decrees; for I now tell thee, if I was to order thee to publish to the world the events of this year and the two following, and all was to come in a straight line; as many Thousands of Books, as thou hast published already, would not be enough to supply their curiosity, to have this Book; and all thy other Books would be disregarded by Man—what need say they of the others, to know the Wisdom of God in creation, or in preservation, as long as we know what is before us; whether we shall escape the dangers or not. But this was not the intent of my Visitation to thee: my Visitation to thee was to bring *men to the Knowledge of the Good, as Satan brought them to the knowledge of the Evil*; and for Men to read my words and judge of my ways, that I might search their hearts



and prove them, and they that approve of my ways, my wisdom, and my decrees, will be fit companions to reign with ME; but they that disapprove them will never reign with ME in my Kingdom of Peace, either enthroned above, or here below. That is they will not be my companions, nor visit this lower world, to join with the church militant here on earth, to reign with me in glory, as my companions to visit men. For the saints that are now living, and ashamed of me and my Gospel, and of the wisdom of my Death, the manner of my Coming in the Spirit, to reveal all mysteries unto them I shall be ashamed of them before my Father, which is in Heaven. For I now tell thee, they that despise thy writings do not despise thee but me; as the writings are not thine but mine. It is not thy wisdom but my wisdom to accomplish in the woman what she was created for; and what I died for to bear the blame for man, that Satan might bear what was cast on him by the woman. Now if this wisdom is despised by men and they are ashamed to hear that my Death must be turned back on Satan's head, I shall be ashamed of them when they come before my Father in glory. For though I do not say the righteous, that believe in ME shall perish; but in my Father's house there are many mansions; and as one star differeth from another in the firmament, so will one star differ from another in glory, for so will the difference of the saints above be. It is them that are longing for ME, to bring in my Kingdom to dwell with them, that will reign with me in my Kingdom and where I am they shall be also, that enjoy my Kingdom above, to be welcomed into the joy of their Lord, when my delight is with the sons of men, then will their delight be with them also; for the church triumphant will join with the church militant here on earth. But how can they be united together, that have no share or lot in the matter? I tell thee, no: great now will be

the difference of departed Christians; for none can enter into the joy of their Lord that now mock my words; for I shall be as much ashamed of their wisdom, as they are now ashamed of mine. It is not the wicked, that are confined with their master, that I shall be ashamed of before my Father, which is in heaven, for I cannot be ashamed of them there, because there they will not come."

The above communication was read to a large company at Leeds, when a man started up and said, it was not in the Scripture, for the Lord to be ashamed of any righteous people; for it was the Jews only that our Saviour alluded to; and as to the curse being cast on the Devil, he said then the man and woman must be freed, but he argued the curse was *not cast on the Devil*, for it was cast alike on the man and the woman, and they ought to have obeyed what the Lord had said unto them. Some of my friends disputed with him concerning the Fall, and of the artful manner the Devil betrayed the woman; but he still argued the fault was in the man and the woman. I then disputed with him myself; but finding him determined to clear the Devil, and cast the *whole blame on the woman*, contrary to the Scriptures, as he would not allow that a curse cast on the Serpent *must ever take place*. I then told him to quit the room, as he was a *friend to the Devil*; as I had invited my friends there to take my leave of them, and would not be interrupted by his contention; as I had proposed to spend the day with my friends only; for many had come from a great distance to see me; but he refused leaving the room, and he would stay: then one of my friends said, "every man that is against him, let him hold up his hand." Immediately every man in the room held up his hand, to shew they were all against him; and he was immediately put out of the room, as an enemy to the human race, and a friend to the Devil; that would sooner see mankind perish, than the Devil to

have his curse pronounced upon him. I, after this, said to a lady in the room, it could not appear to me to come from a wrong Spirit, to say, those that were ashamed of the wisdom of God here upon earth, the Lord would be ashamed of their wisdom in heaven. For a father might love his child, but if the child mocked the wisdom of his father and despised it, the father might be ashamed of the conduct of the child; yet he might love his child, if he knew the child loved him; but yet he might be ashamed of the child that had mocked and despised his father's wisdom. Another thing struck deep upon my mind and heart, of my own sister, that I once loved as my own life; and she expressed every tender love and regard for me, *before* I was visited by the SPIRIT OF THE LORD by prophecy; then she began to blame me, and offered to assist me in any thing in this world, if I would give up my prophecies; but in *this she would not assist me at all*; but blamed my following on to know the Lord, or by what Spirit I was led. So her blaming me in this matter hath lessened my love and esteem for her, and heightened my love for strangers, that I never before had seen, and who joined with me in heart and mind, that I ought to follow on to know in whom I had believed; and though I was well assured my sister loved me; and I once loved her in the most tender manner; but as she was ashamed of my believing this to be from the Lord, I must say I was ashamed of her wisdom, when she had written to a minister, that she feared my visitation might be from the Devil, as an angel of Light: although this minister said her judgment was as wild and erroneous as Sir Egerton Lee's, who had drawn the like conclusion on them as before. I said to the minister, I could not believe my sister's judgment, as she told me as far back as 1792, none of my prophecies would take place; for we should see no war, nor dearth, nor any trouble in the land; as England was never in a more flourishing state, and

so she judged it was like to remain. The rev. gentleman answered, she had erred in her judgment there; and I answered him, I believed she erred as much now, to judge my visitation was from the Devil, as she did in 1792. This conversation was in 1801, after I had begun to publish to the world, as she thought to stop me, fearing I should bring myself to a prison, by running into expenses that I could not afford; though I was truly convinced she did it out of a mistaken love to me, yet her conceit of her own opinion, to think she could be a better judge for me than I was for myself, hath lessened my love for her, and though I wish every blessing to attend her, both spiritual and temporal; yet I could not be happy to live with her, nor enjoy any pleasure in her company, and my anger is mixed with love, as I know she hath a mistaken love for me; but her persuasions would make me of all women the most wretched and miserable, should I attend to them; for then I must begin in the spirit and end in the flesh; and, my last error must be worse than the first, if I was in an error in 1792, to obey my call, that I might know if my visitation was from the Lord; but now I am clearly convinced it is of God; then I must have begun in the spirit, and now to end in the flesh if I give it up, and bring myself to a fatal end; for I would sooner suffer from death than so to do. The glory of God and the good of mankind is all I have had in view, and have suffered all the sorrows I have passed through. These ponderings of my heart I was ordered to put in print, and shall now give the answer of the Spirit, how it has compared the Kingdom of Heaven with these parables.

“Now I shall answer the ponderings of thy heart: know, I compared the Kingdom of Heaven to the likeness of men here upon earth. As thou hast drawn thy judgment from a father and a child, just so it is with ME and MY children, that look to ME as their



FATHER which is in HEAVEN: yet as thou sayest, a father is offended to hear a child blame his father's wisdom, just so am I ashamed of my children that now blame my wisdom; so let father's of children judge from this parable, and let those Christians, who look to the LORD as their FATHER, judge for themselves, how they will appear before ME, that have judged MY WISDOM foolishness; and thought themselves more wise than their TEACHER: and they as *Creatures* more wise than their CREATOR. How will they appear before me, let them judge from a child, that has disgraced its father's wisdom, and counted it foolishness; how will it blush to come before its father to be reproved? Let this parable sink deep in the hearts of the readers. For in like manner they must be ashamed to approach that GOD they have despised. But thou sayest in thy heart, they do not know they are despising the WISDOM of the LORD. To this I answer, as they are despising the wisdom revealed to thee from the LORD, then how will they appear, when they know it is the LORD's Wisdom? Will not this as much shame the Gentiles as the Jews? Is it not as much to the one as to the other? For though hand join in hand, I tell thee the wicked shall NOT go unpunished who despise the ways of the Lord; therefore, let all men judge for themselves, lest they are judged, of the Lord; and let all men know, the saints in glory would not be compared to the stars in the firmament, if the difference was not great. Now I shall come to thee and thy sister; for there the type goes deep. Thou once loved thy sister as thy life, before she blamed thy conduct in listening to the VOICE of the LORD, which she judged was not the LORD's; and though thou art convinced in thy mind that it is in love to thee, that she persecutes the Spirit that visits thee; yet this mistaken love in her, lessens thy love for her, and draws thy love to others, who are not after the flesh as brothers and

sisters, but after thy spirit. Now I tell thee, this parable of thee and thy sister goes deep for all mankind; for I now tell thee, I have many professed Christians who believe in ME after the manner of my Coming in the Flesh; and they, like thy sister's love to thee, they love ME after the manner of my first Coming; and I love them; and so they were joined with me in the flesh, because I suffered in the flesh for them; and I loved them as my life, to die for them: but now I am come in the SPIRIT, *they have departed from ME* as thy sister is from thee; and they are blaming ME as thy sister blames thee; then they must know, as thy sister's unbelief hath lessened thy love for her, their unbelief hath lessened mine also; because they have judged my wisdom foolishness. Then how can I have any more delight to dwell with them, than thou hast to dwell with thy sister? I tell thee no: the parable is deep for all men. But thou sayest in thy heart, thou hast still a love for thy sister, and wishest her to be happy both in time and eternity: yet thou canst find no comfort with her, because of her blaming thee through her unbelief. Just so it is with ME and these Christians that are now full of unbelief, calling all my visitation to thee foolishness. I tell thee, like thy sister, they have lessened my esteem for them; and I have no more delight with them, than thou hast with thy sister, and thy sister with thee: yet like thy love for thy sister, I wish them to be happy, though apart from ME: and for their sakes, I shall not kill and destroy the nation at once! that the judgments coming one after the other may give them time to turn unto ME, and be joined with ME; for know, I told thee in the beginning, *THY SISTER AND THEE WAS A DEEP TYPE OF THE NATION.*

For here the type stands deep for all,  
And let the land behold this call.

Between thy sister here and thee,  
 The type goes deep of Man and ME.  
 So let these parables appear  
 And let men's conscience answer here,  
 To see the parables are penn'd,  
 And then you all may judge the end;  
 The way that I asham'd shall be,  
 Of those that now despiseth ME,  
 Though they like sisters may appear,  
 To say "OUR ELDER BROTHER HERE.  
 If he is come to change the sound,  
 That on this earth he may be found,  
 We will not now promote HIS REIGN,  
 We cannot see HIS WISDOM plain;  
 To cast the serpent in HIS stead,  
 Though well we know *he* made HIM bleed,  
 And now in SPIRIT Christ is come,  
 To cast the serpent in his room;  
 Which is but folly now to we."  
 Then how with such can I agree  
 That in this manner do contend?  
 No, you two sisters shew the end,  
 How unto others I shall join,  
 That now in spirit do combine,  
 To vindicate my just decrees;  
 These are MY friends judge as you please,  
 And shall be with ME in the end,  
 As thou art now join'd with MY friends,—  
 So here I'll end it with the man  
 That did condemn thy written hand;  
 And let all your hands appear  
 For to condemn such folly here,  
 For I shall cast such men from ME,  
 As then they cast the man that day;  
 It was a WISDOM deep in man,  
 To tell them to lift up their hands,  
 That did against the man appear;  
 And perfect so I tell you here,  
 I'll cast the serpent by the hand,  
 As in that day they cast the man;  
 And by their hands I'll make *him* go.—  
 The type is deep, you all shall know.

And deep is the parable and the ponderings of thy heart that thou drawest of the father and the children; of thyself and thy sister; of the man that was put out of the room by the men's holding up their hands against him—for these three types, or parables, are deep for the end. So put the whole in print together, and let the world judge as they please—for when every man's hand is lifted up against Satan, I shall put him out of the society of men, as that man was put

out of the society of thy friends; and until that is done, my friends cannot enjoy perfect peace and happiness together. For, like that man, Satan gets in amongst my friends to disturb their peace, as that man got in amongst thy friends to disturb them Thou sayest in thy heart he was a friend to the Devil: and I now tell thee, the *Devil* was pleading in him."

Here my readers may judge my senses are weak, or my faith is strong, to put in print the events of years, when I am mocked by the unbelieving world, that the truths do not follow as predicted; and my friends have drawn a wrong judgment, as well as my foes; so that the predictions are looked upon as false, which I am now ordered to publish to the world. As to my own judgment it cannot foil me now, as I never drew a right judgment from my writings in my life; therefore I rely entirely on the explanation given me by the Spirit, and not from my own, as all have come true contrary to any judgment I have formed. Now I shall lay before my readers in what manner all have come, that foiled me at first, and strengthened me at last.

After the war was broke out in 1793, that was foretold in 1792, with many other truths too tedious to mention, I was ordered to write to a methodist preacher; and before he came to me I was ordered to open my Bible: it was at the three first chapters of Ezekiel. I was then answered—as it was in those chapters, so it would be with me, and them. But when he came and told me my writings were from the Devil, as an angel of light; and he said we knew not one Spirit from another; the war was all I had in my favour, and that would be over before Christmas; and not one thing else that I had prophesied would take place; his arguments greatly stumbled me. Tears and prayers were my private companions the following day; I thought if my calling was of God, he would not have directed me to such a man



as he, who said it was from the Devil; for I did not understand the meaning of the chapters, before they were explained to the strengthening of my faith, and I was answered—"He had erred in judgment and stumbled in visions, for all that was revealed to me would follow, and the war would not end, as he had predicted, at the end of the year (viz. 1793). In 1794 I saw the truth of the words given to me, and how wrong his judgment was, for then the truth of the dearth began to appear. I then was ordered to write to him again; and he wrote to me for answer, "He was of opinion with many, we were going to see good days, as he then thought all would soon be over." Here I was again stumbled by his letter; and then another sign was set before me: a kinsman of mine was taken dangerously ill in a fever, and was given over by the apothecary. They sent to me to get a physician; I went to see him, and judged he was dying, and that it was fruitless to go for a physician. But I was answered by the Spirit, "this sickness is not unto death, thou shalt go for the physician; and as thou findest his judgment concerning thy kinsman, so is Leach's judgment concerning thy writings." The physician came and pronounced him *a dying man*, and said he could not recover; (this was the sixth day of the fever). I then was answered as before, "this sickness is not unto death; his fever shall turn on the 9th day (which was on Friday); he shall go in the country and change the air in the following week: he shall be perfectly restored to health, and to his labour; but his life is not of long duration." This I told Mrs. Taylor and my friends, who knew of my prophecies at the very time the physician gave him over for death\*; the seventh day of the fever, he was judged by all around him *he could not live to see the morning*, as they then thought him dying; and further said he would never come

\*The world must know that this woman would be detected by these people if what she said was false.

out of bed until he was taken out; but I was again answered as before; and I reproved them, saying, "if his fever was increased on the 7th day it might turn on the 9th." *The 9th day his fever turned,* and he was able to take some subsistence, and was out of bed, and sat up some time while his bed was making and after. On Saturday he was up some hours; the latter end of the week following he rode five miles into the country to his aunt, to change the air; and was after perfectly restored to his health and labour; and lived to be set as another sign before me in 1797: and then he was again taken ill, and died at the age of nearly 24. This wondrous work of the LORD strengthened my faith against every opposition of man, as I was well convinced none but a God could have set such signs before me. In 1795, there was a tumult in Exeter Castle between the Irish soldiers and the English officers; their swords were drawn and many wounded, and the city was in great confusion that day; and I trembled greatly to see the officers and the soldiers, with their naked swords running one after the other in the streets. I then was answered by the Spirit, "as the shadow began that day in England, so the substance would break out in Ireland, between the Irish and the English, and that dreadful tumults and rebellion would be there;" I then simply thought it must take place immediately, but it did not until 1798. These reflections shew me how wrong is my judgment, and the truth of my prophecies not coming so soon as I expected; and some came sooner than I expected, as the mutiny on the seas in 1797 took place in *three months* after it was revealed to me, from a fire breaking out in a chandler's shop, that caught the wick yarn and set the candles on fire, that run from one to the other until they were all in a blaze and the house would have been burnt down if I had not been warned in a dream that the house was on fire; when I awoke and called the family up, who de-

clared that I was dreaming, or mad; but they were astonished to come down and find the *truth of my dream*, and the shop in a flame, which must have been burnt down in a quarter of an hour longer; the beam was burning, which would have communicated to the staircase; but this calamity was prevented by my being warned in a dream, which happened at one in the morning. This took place in 1793; but in 1797, three months before the mutiny took place, it was revealed to me, from the burning of the candles, for as they had lighted and run from one to the other to set them in a flame; just so would the hearts of men heat one the other to set them in a flame to consume each other and this would begin by the men of our own land, which followed three months after by the mutiny at the Nore, which was luckily put out, like the fire. These things I pondered deep in my heart, the manner of the shadows, when in the same manner the substance followed. In 1796 I was ordered to write to the rev. Mr. Pomeroy; he came to me at Mr. Taylor's, when Mrs. Taylor informed him how I had told her in 1792 of the war and dearth, and every thing that had already taken place. He said it was wonderful and surprising, but wanted more clear proof for him to know if it was from the Lord. On the 3d of June I was ordered to put a letter in his hands, for a sign to him that that there was no infusion in my writings; that the Bishop would die at the end of that year; as sure as I had seen a friend of mine in the coffin the 28th of May, so sure would he be in his coffin at the end of the year; the truth followed, and he was buried on the Saturday before Christmas day; though he was in perfect health when the letter was put in Mr. Pomeroy's hand, and was taken ill the latter end of October the same year, when his death was expected in November, but I was answered he should linger on till the end of the year, exact as it was put in Mr. Pomeroy's hand. Now of this I was well assured the

LORD would not permit his life to be lingered on in that manner to deceive HIS ministers, to make them believe the sign was from the Lord if it was not; and it was said to me at the time of his illness, as sure as he died at the end of the year, so sure the Lord would cut off his shepherds when he began to cut short HIS work in righteousness, *if they did not lay these things to heart, and warn their flock of the approaching dangers and the COMING OF THE LORD*; and the skeleton was a warning to the shepherds, that was found in the Bishop's cave. Now let the shepherds take the warning, for I am clear from the blood of all men.

Now I must return to Mr. Pomeroy: he asked me what the Bishop's death was to the nation? And why the Lord should give me such a simple type as the Bishop's death? I said it was to convince him, that the calling was from the Lord, and that I had had many such signs set before me to strengthen my faith; or I should never have believed such wondrous things ever should come upon the earth, when there was no appearance of them, and many things seemed unlikely or impossible. He then said, if there were prophets formerly and they were asked how it would go with the war, they could tell, and if I could tell him what would happen to France, Spain, Italy or England; or what would happen in three, or six months, he should believe my calling was from the Lord. The following day I was earnest in prayer, that if I was visited by the Spirit of the Lord, that He would be pleased to answer the other enquiry, to convince His minister that the calling was of God, I was answered I should be shewn in dreams and visions of the night, what he enquired concerning the wars. In the night I dreamt I was taken out of my bed, and flew through the air like a bird, from place to place, and from town to town. In one large town I thought there was a large house, and the door was



opened, and I flew through an amazing large room, where numbers of chairs and large pictures were piled up, like a broker's shop, and the house was empty of people; another town I thought I was carried through, where I was compelled to go down a steep place like a large country chimney; as I was going down there was a large clomen jug,\* that hung against the bricks, my guide told me to unhang it and throw it down; I thought I did, and it seemed to fall an amazing depth and broke in pieces with a very loud noise; I then came down to the bottom, and flew to another large town that was very beautiful; and I thought I went down in a room that was under ground, where there was a great deal of wood piled up, and in that place I went to sleep till I was awaked with some surprise, and then I came out and flew in the air again, and came to other cities. Then I came out of this dream, which was a dream within a dream; and many other remarkable dreams I had in the night, and in the day; as I was prevented rising the next day, having a cold, and was much fatigued in my spirits, and too sleepy to be able to get up, for I was scarce out of dreams for two nights and one day. I shall leave the others and come to this dream that is mentioned, and which was answered in the following manner—"The place thou wast carried through, where was nothing but lumber, is France; for there is nothing but lumber there; and it will be desolate of most of the inhabitants, as the house was empty. Another place thou wast carried through was Spain, and they will revolt against their King.\* The steep place thou wentest down, where the pitcher hung that thou wast to throw down, is the fall of many Nations. The place where thou sleepest was Italy; and they will sleep till the French come upon them to conquer them, and the Italians will be forced to surrender to them; for as

\*Of course earthen ware, a Devonshire phrase.

\*This is not yet, and France has only been desolated in parts.

there was much wood there, so will the fire burn great in Italy, and they will be forced to surrender to the French by the six months he mentioned. As to England, they will seek for peace, but in vain; they have surrounded themselves with such tumults of war, that the wise men with all their wisdom would not be able to make a peace, and large sums of money will be demanded at the end of the year.—This, with many more wonderful Prophecies, I put in the hand of Mr. Pomeroy in January 1797, and simply thought, all these must be fulfilled in that year; before it was explained to me, that it alluded to the ending of the wars, as he enquired concerning the wars—but nothing was to be fulfilled in that year, but to Italy, and the continuation of the war to England, with the expenses—In those six months Italy was conquered by the French, and was forced to surrender; but soon after it was put in the Newspapers there was a peace, and it would be concluded within a fortnight; and great rejoicing was made in Exeter. This confused my mind and heart, though I wished for peace, yet I was jealous by what Spirit I was led, as truth and error seemed blended together, if there was a Peace; for all the past had come true, and by what Spirit I knew not, if it was not from the Lord; and if it was the Lord, I judged all must be true. And this made me wish for death, that I might be in the invisible world to know what spirits there were invisible that did attend us. It is fruitless to pen the feelings of my heart, through jealousy; but I was answered, “O! thou of little faith, wherefore dost thou doubt?” After a confusion of mind for a few days, I went into Exeter on a Friday, and met my brother’s son, who told me his brother John was ill, that is before mentioned, who was ill in 1794. I then was answered, he would die; this I went and told Mrs. Taylor, who said, then your prophecies will come true concerning him. The Thursday night before his death, the physicians said he would recover but

on the Saturday morning he died. I then was answered, "as wrong as the physician's judgment was concerning thy kinsman, so wrong are the wise men concerning the peace." This I read to my friends, and said I could not believe there would be a peace until I saw it; within a month the war continued; and the harvest came perfectly like the letter I was ordered to send to the rev. Mr. Giles, at Exeter; so that the events of that year came perfect as foretold. I then went to Mr. Pomeroy, at the end of the year, and asked him if he thought these truths came from the Devil? He said, do not mention the Devil, for there is not a word in your writings likely to come from him; but said, how do I know but you have this knowledge from yourself? I said, I knew no more from myself than this table what the Lord would do upon the earth. He said there was a bishop, who had written a hundred years before the Revolution took place in France, of the date it would begin, and the very year the king of France was beheaded; but he did not say he wrote by prophecies. I answered, I knew not what a bishop might know by learning; but I knew nothing by learning. Mr. Pomeroy made answer, "Nor he neither;" for no man upon earth could tell what the Lord would do upon the earth, unless he was pleased to reveal it to him; and then asked why I did not publish. I said I was ordered not to publish at present; without the ministers would prove the calling was of God; but I was ordered to put letters in their hands, of the events of years to come, that they might be judges of the truth. After this conversation, I was ordered to go to Bristol, as the ministers of Exeter had refused to pass their judgment, and then I was answered, the Lord would send worse harvests than that of 1797, and bring in a greater dearth upon the land, if unbelief abounded in the clergy. If they could judge all this knowledge came from a simple woman, a sign should be

set for the harvests. This I put in Mr. Woodland's hand before I went to Bristol; and I thought the harvest would follow that year, and so I told my friends; but after I came to Bristol, and was jealous to see the harvest good (this was in 1798), as I really expected it that year; but I was answered, there had been no mockery nor unbelief to bring it on that year; for the truth of 1797, had silenced the tongues of those that did not believe, and increased the faith of believers; so that the bad harvest could not then follow; but if unbelief did abound, the threatenings put in Woodland's hand in 1798, should be fulfilled in 1799, wherein the grain I'll make like men: that meaneth, if men were so soft to believe all this knowledge came from a woman's head without the Lord's revealing it to her; he would send the rain to make the grain as soft as men. And if unbelief did still abound, by sun and rain he would hurt the grain. This I did not understand meant both harvests till afterwards. This of the harvests I sent home to Mrs. Taylor, in a much clearer manner than is here mentioned, in a letter dated August 23d, 1798, particularly saying that the harvest should begin in 1799. On the Christmas, 1798, I came from Bristol to Exeter; and in the March following, 1799, I was ordered to send a copy of this very letter of the 23d of August, to the rev. Archdeacon Moore, and have another copied off the same, to send to the rev. Mr. Pomeroy; and the May following I was ordered to write to the Bishop, the Chancellor, the Archdeacon, the rev. Mr. Pomeroy; and the rev. Mr. Tucker. This greatly provoked all the clergy to anger; the Archdeacon returned my letter; the Chancellor said that he had burnt it, and if I sent any more he would return them back by the post. This was in May 1799. I then was answered, their mockery and unbelief should bring on the harvests that were threatened in Archdeacon Moore's hand, which was sent



from Bristol to Mrs. Taylor, in 1798, and sent to him in March 1799; and as he had turned back the letter, so would the Lord turn back their prayers in the time of harvest; and as the Chancellor had burnt the letter, so the following year should be burnt up by heat. Then it was explained to me, that both harvests were foretold in the year 1798. When the harvest came in 1799, the first week we had fine weather, and every appearance of a good harvest. The Sunday I went to St. Peter's, and heard the Rev. Mr. Carrington say in his sermon, that we should soon have peace and plenty. He told what a glorious harvest there was before us.\* I then was answered,—the harvest would be like my father's blossom, that appeared beautiful in May, but the blight came and destroyed great part of it; and so would the floods come upon the harvest. The Tuesday following, the rain came; and it is known to the public at large how it continued: prayers were publicly put up in Exeter, by all classes of people, that the Lord would stop the rain; but I was answered,—as men had refused to hear the words of the Lord, so he would refuse to hear their prayers; and as my letters were turned back unanswered, so should their prayers be unanswered likewise, and so they were till the harvest was spoiled. I then was answered,—as the other letter was burnt, so the following harvest should be burnt up. These letters were then publicly made known in town and country. And when the harvest came in the 1800, they began to cry out, it was a good harvest, and dropped the price of corn a week before harvest, and said it was the finest harvest that ever was known; and some said wheat would be for six shillings a bushel, and barley for three; and many began to

\*The Rev. Basil Wood, at Lisson Green, made a long prayer before his sermon, and returned thanks to the Almighty for the blessings of a glorious harvest that was began; when after this Sunday the rain fell, and continued to the end of the year, and the harvest was spoiled all over the kingdom.

curse me; and said, where were the prophecies now? I had prophesied of a bad harvest, but there never was a better; and I ought to be burnt. These speeches quite astonished me, as many came from the farmers, that I thought would not boast so much, if they had not known the crops to be good, as it was but a week before they began to reap. I then began to ponder deep of the past; from what spirit every truth could come, if not from the Lord? And if the harvest was good, I was assured it was not of God, as he had so strongly affirmed the heat of his anger should hurt the harvest, as the Chancellor's anger burnt my letter; and if the harvest was good, I was determined to burn the whole of my writings; though all the past had come true, yet if that harvest was good, I could not judge they were from the Lord. I then was answered:

All have boasted too soon,  
But when they see their harvest clear,  
Their sun will cloud ere noon.  
Because the price will make men wise,  
Much dearer than the last;  
If not the wheat, they'll find it great  
In all things else is cast.  
So some will mourn, and others burn,  
And prove the harvest good;  
Then why is the burden so laid on,  
(Ah! tremble at the sword).  
That will begin the following spring,  
If men do not prevent;  
By shewing clear how all is here,  
And how it all is sent.

This communication was given to me the 10th of August, in answer to the boasting of men, which was copied off by some of my friends: Before one month was past in the harvest, the farmers began to change their words, and some said they had not two pecks an acre; and there was not corn enough in the land to last till Lady Day. The spring following the tumult rose all through Devonshire; and the consequences would have been fatal, if the farmers

had not shewn and proved to them there was not corn in the land; and the gentlemen subscribing so much money to buy corn from abroad. But these two harvests are well known, so I need not enlarge. As soon as the harvest was over in 1800, the poor began to complain what martyrs they had been, and sold all they could part with to go through the dearth of 1799; but now they said there was another year come, in which they should be starved to death; and many, I was told, dropped down dead in the streets for want. This wounded me to the heart; and I thought with myself, why should the Lord afflict the innocent with the guilty? Why should a whole nation suffer, because of the unbelief of a few clergy, that did not feel the distresses of the harvest? And I was earnest in prayer, that the Lord would look down in mercy upon the poor; but I was answered: Thou knowest not what man is. It is not for *their* unbelief only, but the unbelief of the whole nation; and were thy writings abroad in the world, thou wouldest find the same unbelief in the poor thou hast in the rich; and the same unbelief in mankind thou hast found in them. Therefore I sent thee to shepherds after their own hearts. But then I was answered, the Lord would look in pity upon the poor; and set the signs for blessings, and not for judgments. There should be three years of good harvests; and if the ministers I had written to would not come forward to search out the truth, the Lord had other ministers that would come forward; and for their sakes the harvests should come; which is printed in my first book, p. 18, where the harvests are mentioned. But if unbelief abounded in the three years the Lord set the signs for blessings, he would begin in the fourth year of the century, to set the signs for judgments; and judgments should follow, till the nations were convinced of the visitation of the LORD, and longing for CHRIST'S

PEACEABLE KINGDOM—AND THEN PEACE AND PLENTY  
WILL FLOW IN OUR LAND.

After I had published to the world in the beginning of 1801, in the May following I received a letter from the Rev. Stanhope Bruce, I then was answered,—“now are coming the ministers, whom the Lord hath chosen :” which alludes to the dream of the feathered fowls, in my third book, which came from the press the 19th of May; and his letter came the 22nd. It then was answered, as I dreamt the birds were changed, so were the men changed from the ministers I had been writing to; and as the birds were unknown, so were the men unknown; as they were shewn me as feathered fowls, so I should know them by their pens, that came from feathered fowls; and the men that would write to me, were the men the Lord had chosen to search out my writings, and to be my judges. I then was told how strong their faith would be:

They will not fear to tell them here  
The calling is from Heaven;  
And they'll be bold to challenge here,  
If ere the challenge's given.

This, and much more was said of the men that they would write, and of the strength of their faith that would follow; when I had received a letter from no one but the Rev. Stanhope Bruce, which was on the 22d of May; and this communication was unknown to them: I only read it to Mrs. Taylor and a few of my Exeter friends. Now let the serious readers weigh all these things together, and see if they can judge I have built my faith on a sandy foundation. I may say unto them that pity my being out of my head, as our Saviour said to the people of Jerusalem: “Daughters of Jerusalem weep for yourselves, and not for me.”

And here I shall give you the answer that was given to me, to the ponderings of my heart, of religion proving my ruin; as many great professors of religion and preachers of the Gos-



pel had said all my writings might be true, and yet come from the Devil, as an angel of light. I then pondered in my own heart, how I had made it the study of my life, from my youth up to this day, to walk in the fear of the Lord: if there was a possibility of my being deceived, religion would prove my ruin; as I thought I must be the innocent cause of deceiving many worthy and good people; for they believed the Spirit to be of God, as well as myself; and if I was deceived, they must also: which I thought would bring me with a broken heart to the grave. To these ponderings of my heart I was answered:

“Thou comest far short to be able to love my creatures more than ME; but men have taken in question the knowledge of their God the truth of their Bibles, and judged themselves more upright than their God; for, as thou sayest in thy heart, thou couldest not bear thy feelings, if thou art the innocent cause of deceiving thy friends: and yet thou art jealous of the Lord’s deceiving thee; then thou must believe there is a better spirit, heart, and mind in thyself, than there is in thy Creator; but thou answerest, that is not thy judgment; it is men’s denying the truth of the Bible that makes thee jealous; and I now answer, it is men’s jealousy of the truth of their Bibles, that makes them all jealous; for if men judged their Bibles TRUE, they would be jealous for themselves, and not for thee: that meaneth, they would be jealous, fearing they were deceiving themselves, and their religion prove their ruin, because they build their religion on the *teachings of men*, and not on the teaching of MY SPIRIT. For now I tell thee, they cover with a covering, but not of MY SPIRIT; and their fear towards ME is *by the teaching of men*. Now let all men grow as jealous for themselves as thou hast been for thyself; and judge for themselves whether they would deal more faithfully with their friends than I the LORD will deal

with mine; for if they, being in evil, know how to give good gifts to their children, how much more shall I the LORD OF HEAVEN AND EARTH, give good gifts to them that ask. But thou sayest in thy heart, that many profess to be friends to ME, that are persecuting MY SPIRIT in thee, under a mistaken notion. To this, I answer, let thy jealousy be their jealousy, lest religion proves their ruin; and let this jealousy, alarm the shepherds. "Am I deceiving my flock by a wrong judgment? Hath an evil spirit the power over me to lead my judgment astray? If so, how fatal must my end be, when I reflect how many thousands I have led into errors by mocking the Coming of the LORD JESUS CHRIST, setting at nought all HIS threatenings and warnings, turning the Bible upside down; deceiving the people that support me."—The day shall come upon them unawares.—So now let this jealousy arise in all their hearts, lest their religion proves their ruin; for it was I that worked that jealousy in thy heart, to warn the nation at large thereby. So now let men grow jealous for themselves, lest their self-confidence proves their ruin, as the *self-confidence of the Jews proved theirs*.—

For now to all I loud shall call:  
 And from thy heart appear,  
 This jealousy must be in all,  
 And all begin to fear,  
 On what foundation they have built  
 To make their tower so strong,  
 Lest in the end they all shall sink,  
 When boisterous storms come on.  
 Upon the sand if now they stand,  
 Their standing sure must fall.  
 When I do visit every land,  
 And come to conquer all.  
 Then great you'll see the fall will be,  
 As I did warn before;  
 And now let all men answer me,  
 My Gospel must appear.  
 And know, the fall I told you all,  
 It would be great to man;  
 When by that sermon \* I prove the call,  
 And shew the end must come;

\*Our Saviour's Sermon upon the Mount. 7th chap. Matt.

A mote was in their brother's eye,  
I said that they would see,  
But not their beam for to espy;  
Such hypocrites would be.  
Now I see clear they do appear,  
And hypocrites become;  
My Gospel they profess to hear,  
And build their faith thereon;  
But on the sand their faith must stand,  
That do my Gospel hear,  
But never mark my strict command,  
And how I should appear.  
So now let all men silent stand,  
For I shall answer here:  
Religion will your ruin be,  
If you do not discern  
The way the words were spoke by me,  
How I again should come.\*  
That in the clouds I should appear,  
With all the heavenly train;  
As I ascended from their sight,  
I should return to men.  
If in like manner now I come,  
The likeness all must see:  
I first arose to visit them  
That had believed in me;  
And then in Glory did ascend,  
And sent my angels near,  
To warn my brethren and my friends,  
The way I should appear;  
And in like manner come again,  
Then now the likeness see:  
I first must come to visit men,  
As I have said to thee;  
And every likeness to appear,  
The woman saw me first;  
And now the end to all draws near:  
The woman so doth burst,  
To prove I'm come again to man,  
In Spirit to appear;  
So if my Bible you do discern,  
You see all mysteries clear.  
Then let your pondering thoughts go deep,  
As she hath now begun;  
And then I say like her you'd weep,  
Like my disciples come:  
Strange things are by the woman told,  
That I do now appear,  
My Bible all for to unfold,  
Your eyes are holden here:  
"We cannot see the mystery,  
"And yet our hearts do burn;  
"The Scriptures plain we now may see,  
"How he again must come."

\*Acts i. Luke xxii.

For some within do now begin  
In love to burn for ME;  
And Satan's malice plain is seen,  
Then now the likeness see:  
As at the first the end doth burst,  
When I did first appear;  
They brib'd the keepers for to jest,  
"I was not risen there;  
*"But my disciples had contriv'd  
"To take me then away;"*  
And now they say men have conniv'd—  
The likeness is this day:  
They say that my disciples now  
Have forg'd the thing that's wrong;  
And 'tis by fables, they avow,  
That every truth is come.  
So like the first the end doth burst,  
And so do all appear;  
And in like manner at the last,  
Will every eye see clear,  
When my disciples all are warn'd,  
As they were warn'd at first:  
They'll see my glory to appear,  
And in the clouds to burst.  
So now see plain, ye sons of men,  
What likeness doth appear;  
For as the angels came to men,  
The visions you see here;  
Then now is come the shadows strong,  
The substance will abound,  
And all shall know the end's near come,  
Wherein I shall be found,  
In glory bright before your sight,  
I tell you, in the air;  
For every truth I'll bring to light,  
And prove the end is near.  
So now let men, I say, begin  
To ponder deep like thee,  
Then their religion they will fear  
Their ruin it will be,  
If they go on to mock these men,  
That now believe my word.  
Self-confidence that is in man,  
Always reject their Lord,  
And blind their eyes, let men grow wise:  
The Jews were so of old:  
They said my followers did disguise,  
The truth was never told.  
They said by them, and now the same,  
Mankind do strong appear;  
They want to blind the eyes of men,  
And prove the truth's not clear.  
So now land back your every thought,  
And your religion see:



How like the Jews you all do mock,  
The Likeness doth agree.  
For mine do fear, I tell you here,  
As my friends did fear at first;  
Because all mysteries were not clear,  
Their jealousy did burst,  
And now the same I see in man,  
What jealousy appears,  
When they all mysteries can't discern,  
Like my disciples here.  
The same in man they now are come,  
As mine were then of old;  
So in the end, mark what it penn'd,  
The mysteries I'll unfold:  
The likeness see doth now agree,  
And so the end will come:  
In perfect manner all will be,  
When I return again.  
The shadow's come, it must be known,  
And every likeness clear;  
And so the substance will go on,  
Till I to all appear:  
As in the clouds I did ascend,  
Unto my THRONE ABOVE;  
So to this earth I now shall bend,  
To those that do me love;  
To have me come and dwell with them,  
To them I shall appear;  
And so my angels come to warn,  
My Coming now is near;  
And near 'twill be, you all will see,  
Though you may judge it long,  
Whose hearts are wishing now for me,  
To have my Kingdom come:  
But if it comes to man unknown,  
Your ruin it will be;  
The foolish virgins must be known,  
Ne'er enter'd in with me.  
I knew them not was then their lot,  
And so their lot will come;  
My Gospel men have quite forgot,  
The way I warned them:  
That they my Coming must expect,  
In triumph to appear:  
These Parables you all neglect,  
And ne'er discern them here:  
That on this Earth must all come forth;  
In Heaven't can never be:  
No foolish virgins can be there,  
In triumph to reign with ME.  
No; all above do see my Love;  
For none comes there too late;  
But here below mankind will know  
Thousands will meet this fate:

I know you not, the door is shut;  
You never wished me near,  
Nor for my Coming did expect,  
To see the truth appear.  
Then now see plain, ye sons of men,  
What must to all appear:  
That TRUE RELIGION you must gain,  
And for your LORD prepare.  
So ponder on as she began,  
Alarm your jealousy;  
If on the sand your faith doth stand,  
Your ruin it will be;  
And you that lead, as she has said,  
Your hearers all astray,  
I ask you, on your dying beds,  
How will your conscience lay?  
Against my Spirit you appear;  
Against my Bible too;  
Against my Gospel every where—  
Bring all before your view.  
Then you will see more deep than she,  
'Tis you have cause to mourn,  
As your religion so taught ye,  
My Bible all to turn  
A different way, I now do say,  
As did the Jews of old,  
Religion did them all betray,  
In confidence, and bold  
In their profession they all stood,  
A change they would not see;  
And now you think yourselves as good,  
And boldly stand like they,  
In your own confidence the same,  
To make my friends to fear;  
But if you know a Christian's name,  
You all must answer here:  
Self-confidence was not in them;  
They trac'd my footsteps deep,  
Ere they began for to condemn,  
They follow'd every light,  
That did appear for to see clear  
The path wherein they trod;  
And if one track of mine was near,  
They then pursued their God,  
His tracks to find; for like the wind,  
My voice is now to man;  
And they that can my footsteps find,  
They will the whole discern.

Here I have shewed thee that the last error is worse than the first; if the day come upon them unaware, their self-confidence is more fatal to their ruin, than it was possible for thine; if a wrong Spirit could have deceived thee, no guilt could fall on

thy head, nor the head of believers, as all have come to thee, as it is spoken in my Gospel; and the truth hath followed; then what hast thou, or believers, to fear? The greatest fear is for the unbelief of mankind, lest their boasted wisdom, like the Jews of old, bringeth on their destruction: For as the Jews were cast out from Jerusalem for their unbelief, so will all be cut off, when I come to bring in my Kingdom of Peace, that are not desirous for it: for I must be the desire of every nation that I come to possess; and none that standeth out through unbelief will then be welcomed in by ME. But know, at my Coming, I shall come as the purifier of silver, and my anger will be heated because of the coldness of men's hearts, that do not desire my Coming; and I shall take out of my Kingdom all that offend and do wickedly. Now if the shepherds blind the eyes of their hearers, that such Scriptures will never be fulfilled, or that they are not nigh at hand; and their flocks should perish through their neglect, when I come to gather my wheat into the garner, and burn up the chaff with unquenchable fire, how much more fatal must their religion prove their ruin, than it were possible for thy religion to prove thy ruin, if it were possible for thee to be deceived? But I now tell thee, that is impossible to be: Thou canst not be deceived in whom thou hast trusted; because thou canst not believe there is a faithless God; that will permit all these clear truths to deceive thee, and those that are longing for my Coming: as thy faith is, so it shall happen unto thee. And now I shall come to the Gentiles, that look for Redemption in and through my dying Blood, which is seen *but in part*, received *but in part*, known, *but in part*; because they have their own natures to war with; the temptations of the Devil to war with; they have the world to war with, whose hearts are at enmity till these things are all removed. For what doth against God; so that their fulness cannot come,

let, will let till it be taken out of the way; but when I come to redeem them from the Fall, and bring in my Kingdom of Peace, then will the fullness of their joy appear. But was no man to believe it, or no man to expect it, no fulness to the Gentiles could ever come. But as it is said in my Gospel, spoken by my Apostle, the fulness of the Gentiles will come: it is not all the powers of earth and hell can prevent it. Believers are already begun, and the number will increase, till their joy be made full; and they shall find that Saviour, they now rely on for their spiritual Salvation, will bring in their full Redemption, to be redeemed from the powers of death, hell, and sin. Then will the fulness of their joy be completed, and the calling in of the Jews will be glorious; who will return like Jacob's sons, saying, "we are verily guilty concerning our brother;" and they will say they are guilty concerning their Saviour. But they must see the fulfilment of my Gospel by the Gentiles, before the Jews will be convinced."

The following communication is in answer to a gentleman, who said he did not think, if this calling was from the Lord, it was so essential to Salvation, as the Coming of Christ in the Body; therefore the unbelief could not be so desructive as the unbelief of the Jews, if the calling was of God. When I had written his words, I was ordered to open my Bible: it was in the 12th chapter of Daniel, which I was ordered to mark through.—The 2d of Dañiel, 44th verse: "And in the days of these kings, shall the God of Heaven set up a Kingdom, which shall never be destroyed."—The 8th of Mark, 21st verse: "And Jesus said unto them, how is it that ye do not understand."—The 7th of Matt. 26th verse: "And every one that heareth these sayings of mine, &c." - - - Job 40th chap. 2d verse: "Shall he that contendeth, &c." - - - 42d Job, 3d verse: "Who is he that hideth council, &c." - - - 1st Kings, 8th chap. 27th verse: "But will God indeed dwell on the earth, &c."



"Now I shall answer thee: He hath asked, and thou hast answered, these things are too wonderful for you. As thou hast opened to the Law and the Gospel, so must they both be joined together, for the law will not do without the Gospel, nor the Gospel without the Law. But I will not blame his enquiry; he spoke wisely to ask - - - If the unbelief of the latter was as destructive as that of the former, supposing they are both from the Lord?

First, the Saviour coming in the Flesh to die for man; second, his coming in the Spirit, as a Redeemer to redeem man from all the powers of death, hell, and sin; and to bring him into newness of life with his God. I shall now answer thee from the last chapter thou openest to: "Will God indeed dwell on the earth?" And this was his inquiry—Will God dwell with man in the Spirit upon the earth? Then the unbelief of the latter is more destructive than the former, as they deny the very things for which I died, which was rejected by man through unbelief; then the very things I died for must be rejected by the Gentiles; and they make no more merit of my Death and Suffering, than the Jews did, if they judge I come to destroy all the Laws of God and the prophets, and only taught man to worship my dying Blood alone, without respect to *all my words*, which were to bring them to the Laws of God. I come not to destroy the Laws of God, and the Prophets, but to fulfil them. Then let men mark my words lest they build their faith upon the sand: and great you will see the fall of this nation, because of their unbelief.

Now I shall come to Solomon. David was refused to build a house unto my Name; but Solomon was commanded to do it: but know, Solomon asked for Wisdom, and by *his Wisdom* he built a house unto ME, that was a *house built with hands*. Now if you will have the LORD for your GOD, to dwell with you here upon earth, ye must all seek after Wisdom, that

your own hearts may be fit temples for me to dwell amongst you: for if the house of clay, built in honour to my Name, was refused to be built by David, my servant, whose throne I said I would establish; but the house should be built by Solomon his son in honour to my Name; know, that Solomon sought after Wisdom, and so must every man seek after the Wisdom that cometh down from above, if they will make their hearts fit temples for ME to dwell, and to have my Spirit take up its abode with man. Therefore, Solomon warned men to search after Wisdom as for pure gold: and after *my Wisdom* they must seek, if they will have my Spirit to come down upon earth to dwell among men. For, as Solomon said, the Heaven of Heavens could not contain ME, then the Heaven of Heavens cannot contain my Wisdom, nor my Decrees for the sons of men. It shall come down and dwell with them that now seek after the Wisdom of their God, and those people whose hearts are right with me, though their prayers are not answered to their petition for present blessings, yet, they shall be answered for greater blessings, as Abraham was answered for Ishmael, that in Isaac all the families of the earth should be blessed; and the promise was made through faith, that now must rest upon the heads of the faithful; so let faith be added to their prayers, and a double blessing shall rest upon them, greater than they asked, or thought themselves worthy to receive, that my Spirit should come down and dwell with men: for thou hast uttered\*, and he has uttered things too wonderful for you; things that ye understood not. But where is the man that contends with his Maker, that can instruct him, how my Bible shall be fulfilled? for I now tell thee, the Law and the Gospel must be mixed together: for the Law will not do without the Gospel, nor the Gospel without the Law. Tim. 2d chap. verse 6. Who

\*Joanna had given prophecies she did not understand; and he had asked what he knew not.

gave himself a Ransom for all to be testified in due time. Rom. iv. 14. For if they that are of the Law are made heirs, Faith is made void, and the Promise made of no effect; for the Promise to Abraham's seed was not through the Law, but through Faith. Rom. ix. 28. Because a short work will the Lord make upon the earth. 11th Rom. As concerning the Gospel, they are enemies for your sake; but as touching election, they are beloved for the Father's sake. Now I shall answer thee: If the Jews are enemies to the Gospel, for the calling in of the Gentiles, and through their blindness to seek my Blood to be shed for the Salvation of men, and give myself a Ransom for all to be testified in due time; then know, the due time was not then come, as it was not made known *how* the Ransom of *all men* should come; but in due time it must be made known, that through election they are beloved for the Father's sake; because they worship the Father and rely on his Promises made by his prophets; then, if they keep to the Law, and are looking for a Messiah to come, that *shall* be their Deliverer; and you Gentiles believe that he is come, but that he *will not* be a Deliverer either to you or to them; and throw all the Laws of God and the Prophets aside, forgetting all the words I left on record, and looking to no fulfilment of my Gospel, as the Jews do of the Law; then your belief is not of faith, that I gave *my life a Ransom FOR ALL to reconcile the world unto God*, for which it is written my Blood was shed. Now compare your faith together, then you will find ye have seen but in part, ye have believed but in part, and understood but in part; neither have ye discerned the height or depth of the unsearchable wisdom and goodness of God in Christ Jesus, nor what is to be testified in due time; for know, what I said of Daniel, when they see his words fulfilled, then follows on my Parables to the end. Now I shall explain the meanings of the words of Daniel, chapter ii. verse 44—"In the days

of these kings shall the God of Heaven set up a Kingdom that shall not be destroyed:" but mark the dream through, how all was broken in pieces, and how they were mixed together that could not join together. Now mark the French nation, how they are mixed together but cannot join together, nor more than iron and clay: the one is strong, the other weak. Now remember what I told thee in years past, of the French nation: if they set up another king, or the likeness of a king in France, his destruction would be sought like the former; and this destruction Bonaparte will find, if he remains long in *that place*; for if he is not slain by the sword of war, he will die by it in that land. For no more than clay and iron can mix together; no more can they mix and join with a king; and this hath appeared with the Dutch. Then now see how the toes and feet are one part iron and another part clay, that cannot join together, as the one is strong, the other weak. Now look abroad and see the divisions of nations, how they stand like iron and clay; then know, they cannot join long together; for these nations must be broken in pieces; and the kingdom of God must be set up, that is cut out without the hands of men. Here I have shewed thee what will shortly take place in distant nations; for there is coming a time of trouble over the whole earth, such as never was since there was a nation, kindred, or people. But I know the thoughts of thy heart; "that it must have been worse when the world was drowned." I tell thee no: they were too soon cut off to see all the troubles *men will now see*; for their troubles did not long appear in this world; for they could not see the troubles that will now be seen over the whole earth; for I now tell thee, it will come to all lands like the death of thy kinsman; unuttered groans to bring them low: and when they see their judgments and troubles; then will men run to and fro, from nation to nation, from sea to sea, from shore to shore; and



knowledge shall be increased, because men will then see the truth of my Bible, that is now as a book sealed up from man; for it is not the book itself that is sealed by Daniel till the end; but the meaning of it is sealed up to the end; for the sealed book that was to be sealed up whose names were to be found written therein, is now begun to be sealed, which shall stand sealed to the end. For I now tell thee, the end is, when I come in power to claim the Kingdom for MY OWN; therefore it is written, many that sleep in the earth shall awake, some to everlasting life, and some to everlasting contempt. Now he that hath ears to hear, let him hear; and he that hath a heart to understand, let him understand, that many do not mean the whole race of mankind, to place it to the final day of judgment, when I come to make an end of all things. I tell thee no: it alludes to MY COMING to bring in MY KINGDOM of PEACE here upon earth; therefore I have already told thee, and I now tell thee again, those whose names are found written in the book, that are longing for my Kingdom to come, and have subscribed with their hands unto the LORD, but who die before the time, will then awake out of the dust, and appear in triumph on that great day, when I come to destroy all the power of the Devil; and then the wicked that have been warned, and who despised my Coming, and set at nought all my council, will then awake to their shame and confusion, that now curse the Woman for bringing it on *Satan's head* for his destruction, by pleading the Promise that was made in the Fall. And now she is come to claim the Promise, and lay her blame on *Satan*, as Man did on ME; saying, if I beared the one, justice now demands for Satan to bear the other. By this just sentence Satan blinds the eyes of men to shame the woman for so doing; but then they will awake to their own shame and confusion. For I have already told thee, as the graves opened and many dead bodies appeared at my Death,

so they would appear at my Coming, in might, majesty, and power; when I come to rend the veil of Satan's temple asunder, that he hath set up in the hearts of men, but then they will be rendered asunder, and then will those whose names are written in the book for me to reign over all and claim the Kingdom for my own, awake to their endless joy and happiness, to see the Glory of my Reign, while those that mocked and despised it will awake to their shame and confusion to go with their master they stood up for, whose kingdom they wished to have remained: and with him they must remain till the final day of judgment; but the righteous will shine as the sun in the firmament.

Now I shall come to those who stood by the river; the one on the one side of the bank, the other on the other side of the bank, "And I heard the man that was clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto Heaven and swore by him that liveth forever, that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."—Now I shall tell thee the meaning of the River and the Bank, that one stood on the one side, and the other stood on the other: the River is my Word that is fixed, and my Promise which I have made that shall now run as a river of joy and peace to all true believers. The Bank is the bounds that is fixed for men and devils; for all men shall know and see Satan's bounds are now fixed; as the book is sealed up for the end; and so it shall come to men and devils; for I will now lift them up on my right hand, and on my left; the work of my hands that I created in man shall now be lifted up. The Jews that stand on one side of the bank; that are looking for the fulfilment of the Law of God, and the Promises made to the Prophets; and the Gentiles that stand on the other side of the bank, looking for the fulfilment of the Gospel

and the Coming of their Lord. — And now they shall both be lifted up, and come into one current stream together; and their peace shall flow as a river and their joy as a mighty stream; for the Power of the Holy People shall be accomplished, to be strong in the Lord, and in the power of his might; and some will be scattered in distant nations to awaken and convince them, and call them to the knowledge of the Bible, that all may come to the knowledge of the Lord, and be wishing for the KINGDOM OF CHRIST, when I have made them sick with smiting them and made them desolate because of their sins. Then will the living lay it to heart and return to give GLORY to GOD; for then cometh the end, perfect like the book that is sealed up; therefore I told thee Daniel's words were closed till the time of the end. Then all men must know, they must be unclosed and be made known, and proved that they were sealed up until the time of the end. And what the end shall be, now compare Daniel's visions with the visions of St. John in the Revelations, and see how they stand together, to be revealed and fulfilled in HIS appointed time.—Rev. ch. 21. And I John saw the holy city, the new Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband.—I am Alpha and Omega, the beginning and the end:—I will give him that is athirst of the fountain of the water of life. Rev. ch. 22.—And he shewed me a pure river of water of life clear as a crystal, proceeding out of the throne of God and the Lamb: and there was a tree of life bearing twelve manner of fruits, which was for the healing of the nations, and there shall be no more curse:—The Spirit and the Bride say come, and let him that is athirst come, and whomsoever will, let him take of the water of life freely.

## THE FIRST CHAPTER OF ECCLESIASTES EXPLAINED.

November 1803, I was ordered to open my Bible—which was at the 1st Chapter of Ecclesiastes and the 9th Verse:—"The thing which hath been, it is that which shall be done: and that which is done is that which shall be, and there is no new thing under the sun."

This Chapter appeared to me to have no meaning, but I was answered in the following manner—"Simple as this Chapter appeareth to thee, it was the WISDOM OF THE LORD, that was given to Solomon; but thou canst not understand it without MY SPIRIT; and now I will answer thee: The thing which hath been, is that which is now done. Now ask mankind if this is a new thing, for the Woman to condemn the Serpent, which is the Devil? Did she not do it in the Creation? and now she hath done it again. Is it a new thing for a Woman to deliver her People? did not Esther do it? did not Judith do it? and was it not a Woman that nailed Sisera to the ground? But by whose power do *you judge* it was done? was it by MY POWER, making the Woman an instrument in MY Hand? or was it in the Women's power to do it of themselves? Men must own these wondrous works were never done by Women without my strength and protection: Then why do ye marvel if I give this Woman to nail Satan to the ground by MY POWER, to cut off his *head*; that meaneth his Power from the Sons of Men; and the gallows he hath built for Man, I shall cause him to hang thereon. Could I have not struck Haman dead? Could I have not slain Holophernes in the battle? Could I have caused Sisera's death no other way but by the hands of a Woman? did I do it in any other way but by the hands of a Woman? O, ye simple sons of men! who washed my feet with their tears? who poured the Ointment on my Head? was I not anointed by the Woman with the MOST PRECIOUS OINTMENT? Then what new thing is there now done?



Have not all these things been already done by Women—your Foes destroyed, your People freed, your SAVIOUR'S HEAD anointed, and Satan condemned by Women? Then that which hath been done, must be now done: Satan cast, Man freed, and MY HEAD anointed by a Woman.

As she th' anointed me now here  
 To be your great Deliverer;  
 To be your Captain, Prince and King,  
 And bring my glorious Kingdom down,  
 That is, in power upon this Earth;  
 You know I told you at my death,  
 Or when my death was drawing near,  
 The Woman's Ointment did appear,  
 That she did pour upon my HEAD.  
 The COSTLY OINTMENT then was laid,  
 That men at first in her did blame,  
 With indignation did condemn,  
 And said the thing was done to waste,  
 And yet, to ME *they Love profess'd*.  
 But how did I reprove them all  
 And said, her Love on ME should fall;  
 For a GOOD WORK ON ME she'd wrought,  
 A work that man had never thought,  
 Why she did so anoint MY head;  
 And for my funeral then I said,  
 The Ointment was prepared for ME,  
 To rise again her KING to be!  
 And a good work she'd done for all,  
 For me to conquer death and hell:  
 For as the work I said was GOOD,  
 It must by all be understood,  
 It never was the work of Men;  
 For they the Woman did condemn,  
 Before I took the Woman's part;  
 For Satan levell'd with his dart  
 The indignation then in Man;  
 Because the Woman they condemn'd,  
 To see her so anoint my head.  
 But know, my answer what I said,  
 The very thing which she had done  
*Throughout all nations should be known:*  
 Where'er my Gospel did appear.  
 And perfect so, I tell you here,  
 The PERFECT OINTMENT now is come,  
 And the good work must now be known;  
 For she's anointed ME your KING;  
 And indignation strong is seen  
 In *great professors* to appear.  
 But now to all I'll answer here:  
 Her ointment shall for ever stand;  
 I'll be the KING in every land:  
 And so the SEAL, I say, must go—  
 The distant lands these things must know;

And what the Woman hath begun,  
 I tell you must be end'd by Man;  
 With the same prayer that she did make,  
 For her petition I'll not break,  
 But to it I will ever stand,  
 And be the KING in every land;  
 That is, MY KINGDOM shall appear;  
 And now her foes may stand in fear,  
 As to the *root* the axe she 'th laid.  
 Therefore her friends can't be afraid;  
 For I will conquer like her word,  
 And bring MY KINGDOM as she 'th prayed;  
 And cast the *root* that caused her fall;  
 For now I tell you, one and all,  
 There's nothing new that hath been done:  
 It was at first the Woman's plan  
 To cast the blame where first it laid;  
 And then I said I'd bruise his head,  
 Now can you prove this thing is new?  
 No! you must own my words are true;  
 And a good work the Woman wrought—  
 And are these words by you forgot?  
 Then now, I bid you call to mind  
 What's left on record for mankind;  
 And then the Woman you must see  
 Satan condemn'd, and honour'd me;  
 Then 'tis MY *foes* must her condemn:  
 For who can answer as a man,  
 That doth profess to be my friend?  
 Then as a friend let him contend,  
 And then I'll answer thee again."

Now I shall assign my reasons to the world why I am ordered to put in print the Names of the Ministers of Exeter, into whose hands the Letters were put, of the Events of these years—When I was at Stockton-upon Tees in December last, 1803, I was repeating in a large company the truths that I have here mentioned, three Methodist Preachers were present, who had the confidence to tell me I had told *nothing but lies*—I mentioned to them my friends in Exeter, who had copied the letters; and the gentlemen who wrote to the clergy, to enquire into the truth, to whom they might appeal. But they answered, myself and friends *were all Liars*; for they would not believe them, as they might have ends to deceive the world. Now to prove the truth to the world, the Lord hath commanded me to put in print the Names of the Ministers and the places of their abode, that

every man might know I have not written any cunningly devised fables to deceive any one. And it is said to me, the LORD will be clear of the blood of this Nation and will set the Truth before them, before the *fatal Judgments* shall fall upon them. Therefore I am now ordered to make the truths clear to the world; and that my end will be fatal, and the end of my friends will be fatal, if we are now afraid of offending Men, or putting their Names or places of abode in print. It was for these ends I was ordered to write unto them, and put the events of years into their hands. I shall give the following words perfect as they were spoken to me: "What use would my Wisdom be to command thee to put Letters in their hands, and to conceal them from the world? then my Wisdom must perish like the Wisdom of Men; and putting the Letters in their hands would be as wrong as thou then didst judge it. But my Wisdom was behind to have them made public to the world at large, that all men might know thou hast told them no cunningly devised fables—but made known the Coming of the LORD JESUS CHRIST. And now I shall give the Names of the Ministers, that they may appeal to my Enemies to be my judges: The Rev. Chancellor Nutcombe, West Morchard, Devonshire—The Rev. Archdeacon Moore, at Heavy-tree, near Exeter—The Rev. Mr. Pomeroy, then in Exeter, but, now in Cornwall—The Rev. Mr. Tucker of Heavy-tree, near Exeter, to whom I sent the letter in March 1800, that the harvest of that year would be worse than 1799, and which brought a much greater dearth than 1799—not only upon the wheat but every article that was made use of for food, so that it was universally observed in Devonshire, that a guinea would go farther in Housekeeping in 1799 than one guinea and half would in 1800; for all vegetables were treble the price of the year before, butter double and cheese and animal food in proportion.—And now I am clear, from every Truth that my calling is from

the LORD, who is wondrous in Wisdom, wondrous in Working, wondrous in Council and in Truth, for none but a God could have brought round such wisdom, in such a manner but a God of Truth; and the very things that caused jealousy in my mind and heart, putting Letters in the hands of ministers, who were not convinced by the Truth, made me then jealous of the Spirit, that it was not the Wisdom of God to have them put into the hands of such men, as the clouds in them covered the light from my eyes; but now the clouds begin to burst, and the Wisdom of a God appears to shine bright in every line and in every direction to me: and every crooked path is now made straight before me, and the light of the Lord breaks strong upon me; for the tracks of his footsteps are now plain, whose footsteps were hid in the great deep; and therefore my spirits have often sunk in the great deep with them; but now, blessed be the NAME of the LORD, his footsteps appear *out of* the great deep, and the water-floods are dried up from me, for the Wisdom of my God appears; therefore I cannot fear all the rage of men or devils, for all the arguments they can bring forward cannot confound this WISDOM of a God; therefore I fear not to incur the anger of men, if they are angry with me for obeying the commands of the Lord.

I fear not their anger, no dangers I fear.  
 Or start at no trial; for now I see clear,  
 The Wisdom of Heaven in beauty to shine,  
 I now see His footsteps in every line.  
 In wisdom so clear, there is none but of God  
 Could ever direct in the paths I have trod;  
 Then how can I fear all the malice of hell?  
 No, Satan may rage, and men's anger may swell;  
 But God is my guardian, and he will protect  
 Me now in all dangers, for he did direct  
 The way and the footsteps wherein I have trod,  
 And where is the man can contend with his God?  
 Then let them in wisdom like him now appear,  
 And bring forth their reasons to make all things clear;  
 Why they did keep silence to let me go on,  
 Till the TRUTH to the *nation* was publicly shewn;  
 Then sure if this wisdom was placed in man,  
 They now must appear for to strengthen my hand;



But if that the wisdom was hid in my God,  
To make them keep silence, till the truth all was know'd,  
Then now to their MAKER they all must submit,  
And say 'twas HIS wisdom to bring all to light;  
To prove to the world, that my calling is clear;  
And now let the learned men answer me here:  
The way that this knowledge was given to me,  
If you answer from Satan, I now answer ye:  
A God of all power you sure must him make,  
If blessings and judgments from him all do break;  
Because there is power you see with the word—  
And weigh every harvest and what I have said.

Before they sprang forth, I told men of them; but not I, but the SPIRIT, that told me all things, revealed them unto me. But as some say it comes from infusion in the brain, I grant it; for infusion from the SPIRIT to my head, all is given to me. Therefore the world judge right to say it is infusion; for there is no clearer judgment men can draw, as I never said I have seen the SPIRIT to converse with it, as men converse with men; but I have said it is a SPIRIT invisible that infused into my head all I write; but I can join with none, who say it is an infusion from the Devil, as I do not believe his wisdom is so deep, to bring things round in such a manner. A fool's bolt is soon shot, and so is Satan's; neither do I believe he hath *power* to fulfil the words if he had spoken them; I know his power must fail in the fulfilment; neither do I believe he is come to plead against himself, and prove himself the complete author of every misery, and to say the Lord is the fountain of all happiness: and that men shall see and know. When the power of Satan is taken from man, and Satan is chained down, then Earth will be a Heaven to man in comparison to what it now is. These are the words of the SPIRIT to me; and I no more believe they came from the Devil, than I believe the paper is black, and the ink is white; but those that judge it is from the Devil, must have as erroneous a belief as it is to judge black is white, and that white is black. But some are simple enough to believe wonders, that never were nor ever can be, to judge

my writings came from my own invention, which are impossible to be the invention of any created human being. And I must answer such simple people, if I was to invent all the days of my life, I never could invent what would happen one year, day, or hour.—I have no knowledge of myself to know, nor power to fulfil; neither is my life in my own hands, to know I should live to see the events of a day or year, and the manner my writings are brought round to be fulfilled. I could as well have made the world, and formed the whole creation, as I could invent such writings of myself: for I am not so wise as the world has made me. Without the Spirit I am nothing, without the Spirit I know nothing, and without the Spirit, I can do nothing; so whether you judge the Spirit good or bad, to that Spirit you must allude the whole; for I am a living witness against every man that says my writings are of my own invention, and I publicly affirm that such a man believes a lie, and the truth is not in him, who believes my writings are from myself.

### JACOB AND HIS SONS.

Communication explaining the XLIXth Chapter of Genesis.

*“And Jacob called unto his sons, and said, gather yourselves together, that I may tell you that which shall befall you in the last days, &c., &c.”*

Now answer me, ye worldly-wise men, when or how this was fulfilled? Did not Jacob tell them it was to be in the last days? And then was the gathering in of the people to be; but how was the gathering in of the people to be, but by the Sealing? Now I shall come to the purpose of Jacob's sons: his first born was as unstable as water, and a curse rested upon his head; the second and third were like unto him, and they were scattered and divided; but Judah

was to be praised, and the sceptre was not to depart from him. *Now ye GENTILES look at the JEWS*, and see JACOB's dying words; how did their sins rest upon their heads? How were they scattered and divided? And how do all rest upon them to this day? For they slew me in their anger, and pulled down the partition walls in their fury. That meaneth the partition walls of their redemption, that stood in me, and so their anger has been cursed; for their wrath was cruel, and they are divided and scattered, and their sins rest upon their heads. But how can the sceptre be departed from Judah? Was I not born of the seed of the Jews? And were not my disciples most of them Jews? And then, how can the sceptre be departed from them? Do I not stand between their feet—both the LAW and the GOSPEL together? Then how can a Tribe be lost? For the Tribe that is lost is turned to the Gospel, and shall judge his people, and be as an adder in the way to sting them; both horse and rider. That meaneth, it shall sting them with words: it shall sting them as a serpent with a spear, for so shall his words be of the seed of that tribe which is lost. Now see what Names stand in his room; Manasseh that was taken amongst the thorns, and afterwards destroyed the images that he had made; then here cometh the Gentiles, they were taken among the thorns of my Death, and forsook all the idolatry they practised before. So if one tribe of Jacob's sons is lost, another is placed in his room; and the tribe that is lost shall judge the people: that is, a people they know not, but a people whom I know; and the blessing that Jacob gave to Joseph shall now rest upon all the seed of Joseph; for, know he said he stood in God's stead, and forgave his brethren that sold him into Egypt; and now I will stand in Joseph's stead, to forgive my brethren, that not only threatened my life, but clamoured hard for it;

yet, if they now turn unto me, I will turn unto them,  
as Joseph turned unto his brethren,

For now I stand in Joseph's stead,  
As Joseph stood in mine;  
So let my brethren all proceed  
And a Joseph they shall find,  
Though they have been like Jacob's sons,  
My life for to destroy;  
But when the famine's in the land,  
I know I shall enjoy,  
To see them turn, as they've began;  
But ME they will not know,  
Though over them my heart doth yearn;  
I'll tell thee why 'tis so:  
Because the Gentiles now I've tried,  
And find them like the Jews;  
And so like them they've crucified,  
Then how can I refuse  
My chosen men, if now they turn  
And seek my favor here?  
For when the famine it is come,  
They will begin to fear;  
And then they'll see the prophecy  
A Joseph did foretell;  
And then they'll know 'tis done by ME,  
And so their hearts will swell.  
As they began I say 'twill end,  
And Jacob's sons you'll see,  
That by the *judgments* they will bend,  
And so turn back to me.  
And as Manasseh there is nam'd,  
I say the thorns will come,  
That many in them will be caught,  
And so turn back again.  
For deep you'll see the mystery  
How every name doth stand;  
Though it is spoke of Jacob's sons,  
You'll find in every land,  
That Jacob's sons the same will come  
A Joseph for to see.  
And when to them I AM made known,  
A Joseph I shall be,  
I say, to all that hear the call,  
And unto ME do come.  
For then I shall be known to all  
To stand in Joseph's room;  
Because in mine, know at that time,  
He told them, then he stood.  
And now I'll further tell my mind,  
And how this all alludes:  
From types and shadows I've began,



From types I'll make an end;  
The history of Jacob's sons  
Are in the Bible penn'd,  
For types and shadows of the last,  
Or it would not appear,  
A chosen man that I had bless'd.  
And let his sons to err,  
As they had done, ye simple men:  
No: there the type goes deep,  
And back to Isaac you must come,  
How he was offered up;  
And then to Jacob you must go,  
For there the type you'll see,  
How the two sons from him were born  
A shadow deep of ME.  
For one was bless'd the other cast,  
And so it then went on.  
But know that Esau he did last  
To have his princess come.  
In grandeur here they did appear,  
And flourish'd for a time;  
But know that Jacob did him fear,  
And so do all mankind;  
They still do fear the Esaus here,  
Though Esau I did hate;  
And yet a time for him I spar'd,  
And there the type goes deep  
For Esau's here in man I'll clear,  
And then the root I'll bind;  
So now the Jacobs need not fear,  
For Jacob's sons shall find  
Between their feet, the mystery's great—  
The Lawgiver shall come:  
The sceptre there did sure appear,  
As I was born of them;  
But then the sceptre did depart,  
That every soul may see,  
When I received a Joseph's dart.  
And did to Egypt flee.  
In prison cast, you know, at last  
Like Joseph I was bound.  
I say the famine it must come,  
Before I shall be found  
Again by them: the time will come,  
The famine men will see;  
If I don't bring it in your land,  
In France 'twill surely be.  
I say three years it shall appear,  
No harvest shall be found;  
And then the nations every where,  
May tremble at the sound:  
For altogether they will weigh,  
And see how all did come.  
Like Joseph's brethren, then I say,  
Will be the hearts of men:

"We are guilty here, will man appear,  
And Pilate's words we see;  
That of his Blood he then was clear,  
And so he charged we  
To do the same, as he had done,  
But it we did refuse,  
And in our anger slew the man,  
His love we did abuse  
And so the wall fell down from all,  
And Jacob's words we see:  
The Lawgiver did come to all,  
Our anger curst must be,  
Unless to him we now return,  
His mercies to implore."  
For then they'll think of Joseph's dreams,  
And see my Gospel clear.  
Then I'll begin to gather in.  
I say, in every land and;  
For now I say, like Jacob's sons  
The nations all do stand.  
Men's fury here do strong appear,  
The walls they're throwing down:  
And every nation I'll make bare,  
And then I will be found,  
To gather in from every land,  
Twelve nations seal'd will be.  
The shadow here you may command,  
As thou'st began with three:  
The Germans one, they have began;  
The Jews—a shadow plac'd;  
And when the prisons all have come,  
I then shall join the rest.  
But here within thou dost begin  
To ask how this can be?  
If it alludes to different lands,  
The number judged by thee  
Is nearly up: can England hope  
To have their number more  
Than the twelve thousand for to drop  
And then it must stop here?  
I tell thee; no: it is not so;  
England may favour gain,  
To have the number added more,  
And other lands remain,  
Not half the number to appear,  
For there it cannot be,  
To have the mysteries made so clear  
As in this land you'll see.  
And who do come, I'll cast out none,  
That do in faith appear.  
For now the Law is given to all,  
To see my Gospel clear;  
The net is cast, the likeness burst,  
To have my Kingdom come.

Both bad and good you may allude;  
 For so the draughts are known:  
 But steal no more, the time is o'er;  
 By faith men must appear,  
 For to come in, my Kingdom win,  
 For thieves have enter'd here\*;  
 Because as spies have many been  
 No Jacob's sons to be.  
 Thou sayest the words that thou hast penn'd  
 A mystery are to thee:  
 Worse than before thou'st not seen clear;  
 And this I know is true.  
 It is to try men's talents here  
 I've brought it to thy view;  
 The shadow first, the substance last;  
 For I shall now try man,  
 How their ideas here will burst,  
 To judge thy written hand.  
 Then I'll appear to make all clear,  
 And Shiloh they shall know;  
 How I am come to gather in  
 The Gospel and the Law.  
 For my disciples I did try,  
 I tell thee, in disguise;  
 And in the end, 'tis my intend,  
*That way to make them wise.*

As I was ordered to put in print the names of the Clergy, to whom I had written in Exeter; now to prevent the world from blaming their conduct, I shall give the following communication, that is given to me concerning them.

"As the things were not made clear unto them, let no man blame them; for I permitted the shepherds to act as they did, to make the type deep to the nation; but at that time it was not clear to them."—Now my readers must observe when these letters were returned in 1799, it was before the harvest; and no clear proofs had been put into the hands of the Chancellor or the Arch-deacon; therefore it is said to me, the mark that stood for the whole nation was put in the dark to them, which was foretold on January 17th, 1797, and is in the 15th page of the Sealed Prophecies—"And so the mark was put in the dark to them in 1799; that they did not discern, neither did they know the visitation was from the Lord: for the mark was concealed from

\*Many have had seals only to know what was in them.

them at that time. As I said I would put the mark so that they should not discern though I might spoil some, as Woolland spoiled his eggs. And now I tell thee, it was I that permitted this of the Chancellor and the Archdeacon to set the mark in the dark for them, that it might hereafter stand in the light to the nation. For though I spoiled those two harvests, as Woolland spoiled some of his eggs, yet it was to prevent the thief from robbing the whole nation through unbelief; and to convince mankind this visitation was from the Lord. I now order this mark to be set as a sign for all men, though then in the dark, but now to be brought to light. The two harvests were then spoiled in part like the eggs; but the whole was not spoiled, as he did not spoil the whole. Now this that was done in secret, must now be made known, that the whole nation may not perish. For as the shadow stood from the two letters, and both harvests followed, so now the mark is set in the light for all men, as the truth is made known. And now, if men begin in the light, as they began in the dark, it shall be fatal for your land. They sinned through ignorance, as no clear light was given them; but now the nation have no cloak for their sins. Then it was as a candle put under a bushel, that gave no clear light to man; but now it is as a candle in a candlestick put on the table, to give light unto all men: and now let all men take the warning. Then I punished but with few stripes, because they knew not what they had done, as all was concealed from them; but now all is made clear to mankind, and I shall punish with many stripes, if unbelief now abounds. The shadow of the two harvests is the substance to the nation. So now, if I am mocked by the shepherds, their end shall be fatal; if they refuse to warn their sheep, and they perish in their sins, their blood will I require of the shepherds' hands. But if the shepherds give the warning, and the people re-



fuse to take it, then the shepherds shall save their souls alive, and every man's sin shall be upon his own head. So now if the poor mock the warning, let them not complain of suffering nor of famine; for suffering and famine shall come upon them; and let them not complain; but say, as Joseph's brethren did,—“We are verily guilty concerning our brother, in that we saw the anguish of his soul and would not hear.” For the anguish of thy soul they must see and know, what thou hast suffered for an ungrateful nation; and let them know, that rebellion and ingratitude are as the sin of witchcraft; and if ingratitude and rebellion are now found in man, the punishment of that sin shall fall upon them. So if persecution is now found in the poor their suffering shall be trebled to what it was in 1799 or the 1800. And if rebellion and unbelief be now found in the rich they shall fall by the sword, or some fatal disease; and if in the shepherds, their end shall be without honour. For the year of my Judgments is come; and they shall not cease till Judgments are executed into victory. Then shall my fierce anger be over, when every heart is longing for my Kingdom: and now I tell thee, it shall not cease before.

Now I shall come to Jacob's Sons: I have told thee, he told them what should befall them in the last days; and know, in my Bible, I called my people all the Sons of Jacob; because it was said, in Isaac all the families of the Earth should be blessed; and that Blessing was to rest upon Jacob. Then know, in Jacob all the families of the Earth must stand; for Esau was a type of the end of Satan's reign after having his power for a time, as Esau had; but the end of the Promise was to rest upon Jacob. I have shewn thee part of the meaning of Jacob's dying words; and now I shall answer thee further: know that Joseph was persecuted by his brethren and sold into Egypt; and there he was

exalted, and made a governor in that place; and Jacob blessed him above all his sons. Now those that are persecuted for my sake, are the people whom my Blessings shall rest upon; and they shall be exalted, and rise to honour, as Joseph was. So ye must now suffer a Joseph's Persecution, before ye receive a Joseph's Blessing. For I know, I have said, I stand in Joseph's stead, as Joseph stood in mine; then ye must be children of persecution that will now be exalted and blessed, as Jacob blessed Joseph. But remember Jacob's words—"The archers have sorely grieved him, and shot at him, and hated him; but his bow abode in full strength and the arm of his hand was made strong by the hand of the mighty God of Jacob: from thence is the Shepherd, the Stone of Israel. Now let the wise men understand, this was to befall the sons of Jacob in the last days; and the sons of Jacob are the sons of believers, that believe in the mighty God of Jacob. Now go back to Joseph; it was his dream of promotion that provoked his brethren to anger against him; and so it was with the Jews, when I came in the Flesh. But now I am come in the Spirit, to bring all the blessings upon Joseph's children: for the type of Joseph stood in ME; and he told his brethren, he stood in God's stead. Then now come to the blessings Jacob past on Joseph and his progenitors unto the utmost bounds of the everlasting hills, they should be on the head of Joseph, and on the crown of the head of him that was separated from his brethren. Here is the end for all men; for I, like Joseph was separated from my brethren; but now is come the end, to receive the crown of the mighty God of Jacob: and now my bow shall abide in full strength, though the archers have shot at me, and they are daily doing it, by rejecting my Spirit; but now I will be the Shepherd, and the Stone of Israel, and lead my people Israel; for my people Israel are the children of Abraham by Faith; for the Promise was made through Faith: and now

through Faith it shall be obtained. The blessings of Joseph must now rest on those who are persecuted for my sake, believing in my visitation, as Joseph was persecuted for believing the visitation of the Lord to him in a dream. And now is coming a Joseph's persecution to my Spirit; and now shall come the blessings upon all them that bear it for my sake. Now mark the other Sons: how he told them of the end, then the gathering in of the people was to be; he would be binding his fole unto the vine, and his ass's colt unto the choice vine; he had his garments washed in wine, and his clothing in the blood of grapes; his eyes should be red with wine, and his teeth white with milk. Now tell me, ye learned, how you understand Jacob's dying words? Or in what manner do you judge they were fulfilled? Or in what manner do you judge they are to be fulfilled in the last days? But thou sayest in thy heart—no man can tell, or explain them. Then now I will explain them to thee: As the type of the Eggs, in 1797, was a shadow of what was to be put in the hands of the ministers at Exeter, afterwards in 1799; for in their hands I put the mark, that I had set before, by the Eggs; as the type of Wooland was the type of the shepherds; so the Words of Jacob were a type of the last days and of ME. For now is coming the gathering in of the people to the vine, and to the choice vine.—Now come to my Gospel: my riding to Jerusalem on an ass, when they cut down the boughs and the branches, to bind my fole unto the vine; but it is the ass's colt must bind them to the choice vine; whose garments are washed in the wine of my blood, that is drank in remembrance of ME; and the clothing in the blood of grapes from whence cometh wine; and the teeth white with milk, that is, the milk of my word, which is now come to mankind; that ye may all desire the sincere milk of my word, and that ye may grow thereby.

For Jacob prophesied of the end: and now the end of all things is at hand; for the havens of the sea, and the ships are coming, which shall bring them to Zidon, or Mount Zion: for the nations are bowing between two burdens, and they shall see that rest is good, and the land I have promised is pleasant. Therefore they shall bow to enjoy it, and become as servants to tribute unto it, when I begin by man to judge my people, and they see the judgments that are threatened hastening on them fast. Then will believers see the Salvation of the Lord, that they have waited to see; and though a troop of men may overtake them at first, yet they shall overcome them at last, that are by faith the sons of Jacob; and they shall be fed with royal dainties, as I have promised them; for the bread is the bread of life, that is now come down to man; and the land shall be full of fatness: for as a hind let loose will I now give good words to my people; and as a hind let loose their joys will be, when they are loosed from Satan's power. Then cometh the fruitful bough to Joseph, even a fruitful bough by a well, which is a well of living waters for man, whose branches run over the walls of Salvation. For though the archers may grieve them at first, and shoot at them and hate them; but the bow of true believers shall abide in full strength, till they are redeemed by the mighty God of Jacob. For I am come in the Spirit, to be the Shepherd, the Stone of Israel, to build up the walls of Salvation for Man. But was this revealed to a man, by my Spirit; that man must rob ME of the honour due unto my Name; and who could look to ME as the Shepherd of all men, that suffered Death in the Body for Man; but told them I should come again in power; and the Testimony of my coming is from the Spirit of Prophecy; for I said, my Father would send the Holy Ghost, that is the Comforter, in my Name, to bring all things to your remembrance. But how could it come in my



Name, if it was given to a man? Then it must be in *his name* to be the Shepherd, and Stone of Israel for men to build upon: but now they must all build upon that Shepherd who neither slumbereth nor sleepeth, but like a Shepherd is preaching in thy ears; and from Me all thy infusion comes; that every soul shall know and see. For now is coming blessings from the heavens above, blessings of the deep that lieth under: that is when your enemy is confined to the deep, that lieth under man; and his power cannot rise to hurt man; then cometh the blessings of the breast in the womb of Providence; and then shall the everlasting hills be lifted up for man, with crowns of happiness upon their heads. Then shall the ravening wolf, that devours the prey in the morning, divide his spoil in the evening. And now I will tell thee what that meaneth: Satan is the ravening wolf that will devour many, who will fall a prey to him; for there are many who desire to be free from him, and to have my Kingdom established; yet, as a wolf he will devour them that are not strong in faith; and they that have no faith he will totally destroy. But when the night cometh for his destruction, he shall divide the spoil; for where the hand-writing appeareth against him, they shall be divided from him; and from others, that wish his Kingdom to stand. For then shall the spoil he hath made be divided in man; for there is a mystery in the Sealing no man can know, before they have seen the end. *Then will every soul that have heard it wish they had been sealed to be divided from Satan's power.* For then cometh the end, when every blessing that was said to Joseph, doth rest on the seed of Joseph; and their blessings will be established by Satan's being bound in the deep, from man. Then he shall divide the spoil that he hath made in man; they that do not wish his fall, but rather have him remain, shall go and remain with him; but they that

wish to be freed from his power shall be divided from him. Here I have given thee the meaning of Jacob's dying words to his sons, what shall befall man in the last days: and now the last days are come; so let them compare Jacob's dying words with all thy prophecies, if they were given to thee from any Spirit that was not from the Lord. It was by the Spirit of Prophecy Jacob spoke to his sons, what the last days would be to all the sons of men. Now let the learned answer thee; and I shall answer thee again; for I have not revealed every mystery in them yet; but this I have left for the learned to dispute to try the wisdom of men. Now let all look to Jacob's dying words, and draw their Judgment from what I have said.

The following communication was given in November 1803, at Stockport, in answer to the malicious lies and persecution I met with there; yet some came to be true believers—I was answered in the following manner:

Thy coming hither will be a blessing unto some in this place, but it will be a curse unto others; for I now tell thee and all mankind, it is not thee but ME; it is not thy Spirit but MY Spirit that they are persecuting. It was not thy will but MY will to send thee hither, to be clear from the blood of all men, that they might know the days of their visitation. But know ye not they must crucify the Lord afresh, and put HIM again to open shame? Can this be done in the Body? I tell thee no; it is in the SPIRIT it must be done; or how can the day come that must burn like an oven, and the wicked be burnt up like stubble? The day of my Coming could not be so severe were there no such persecuting spirits in men; and this must be to the fulfilment of the Scriptures, when I come to ask and receive my full demand to have the Heathens for my inheritance, and the uttermost parts of the earth for my possession, the Gen-

tiles' tumult must arise, reject my doctrine and my Laws. Now call to thy remembrance the words I said unto thee in 1792, the 2d Psalm should be fulfilled, but how can it be fulfilled, if men did not fulfil one part as it is written of man? And as they are fast fulfilling their part, now I will go on fast to fulfil the other part, until the whole Psalm is fulfilled. How could my Bible be fulfilled without persecution? Did I not say, blessed are ye that are persecuted for my sake, great should be your reward in heaven, when men revile you, and say all manner of evil against you falsely for my sake? Rejoice and be exceeding glad, that ye are counted worthy to suffer this reproach for ME: and now for ME you all suffer this reproach, and all manner of lies falsely; then now see the Crown that is before you all, for every Promise in my Bible must rest upon your heads; for I now tell thee, all is hastening on fast, when they shall enter into the joy of their Lord. These three years have been men's time to persecute, while I have been seeking fruit and found it not—but the following years the evils shall begin to fall; for I will trifle with men no longer; the redeemed of the Lord is nigh at hand, and their recompense is near; but what recompense could be near for them, if they suffered no reproach, no persecution, no reviling, for my sake? What have they to rejoice and be exceeding glad for, that they are counted worthy to endure all these things for ME? The Scriptures must now all be fulfilled, and they cannot be fulfilled without divisions of men, and persecutions of men. For know, I told you, my flock was but a little flock, and they should not fear the reviling of men; now I have showed thee from the Scriptures all this must be to fulfil them, and bring the reward to believers; but by faith you are saved, and that not of yourselves. This I have said unto thee, and unto them that believe thy writings as coming from the Lord, to show you from the Scrip-

tures this must be to fulfil the Scriptures, and bring the glorious reward to believers who are my friends, and revenge my foes. For now is coming the fulfilment of all my Bible, and what I said on the Mount, 7th Matt., with what judgment they signed they shall be judged: and with what measure they mete it shall be measured to them again. Now I shall answer thee of judging: what judgment can they have of their God to judge I will fulfil every word spoken to thee if it comes from the Devil in MY NAME? They must believe I AM joined with *him*, or that *Satan* hath power over all the works of MY HANDS; that *sun and rain is guided by him*, and not by ME, that blessings and judgments are in the *hands of the Devil* and not in MY HANDS. So fallen men, like fallen angels, must judge Satan's power is greater than mine, if I had not power to change the signs that he had fixed, as they say they *were fixed by the Devil*. The two bad harvests of 1799, 1800, could I not change those signs to two good harvests, and brought forward my shepherds to confound his lies to prove they came from the author of lies if they came from him? And when the signs were published to the world for three good harvests, *on conditions* of ministers and others searching out the truth, could I not change those blessings, if Satan had fixed the signs? And if Satan had worked in the hearts of men to fulfil the one, could I not have shamed him by sending three bad harvests to prove it came from the author of lies? Did I not say the Devil was the father of lies and the author of them from the beginning? And now shall I make him the God of truth, by fulfilling his words what way soever he fixed the signs to make his words true, and make myself a liar? When I said he was the father of lies, shall I now make him the author of every truth? Then I must be a liar like unto yourselves, who have made lies all your refuge, and under falsehood you have hid yourselves, putting good for evil



and evil for good, light for darkness, and darkness for light; bitter for sweet, and sweet for bitter; but your turning things upside down will not do. For I now say, they have robbed ME, both of MY HONOUR and POWER—and given to the Devil that Truth, Honour and Power, that is due to ME alone: yet they will say, shall a Man rob God? I answer, Yes, they have robbed ME of my Honour and great Name, and have given wisdom, knowledge, power and truth, to the Devil, to say he hath made good thy Prophecies, and that he hath proved my Bible true! which no man upon earth hath ever done, neither is it in the power of man to do it, before I come to fulfil it; but men have judged it is fulfilling by the Devil, who hath more knowledge, wisdom and power than their CREATOR—for he is *tempting Man at last, as he tempted Eve at first*—to believe that the Words of GOD are not true; but then they must judge the Words of Satan are true, if they judge it came from him as the truth hath followed. But here I am reasoning *with Men as Men*, to shew them their errors; but if they are not convinced I shall reason, and come in POWER as a GOD: I AM GOD and there is none besides ME; my Honour I will not give to another. Wisdom, Power, and Truth, are in ME alone; for MY EYE is everywhere present, and as high as the Heavens are from the Earth, so far are my Thoughts from their Thoughts, and my Ways from their Ways: shall I not now awake as one out of sleep? Like one out of sleep I told thee I should awake, to destroy those who rob ME of MY Honour, and give it to the devil, by ascribing *all to him*; then now judge for yourselves, O ye inhabitants of the Earth, on what rock have ye built your Salvation? Is not your building on the sand? Then know, the storms are gathering; the floods will soon descend to throw down all your building, and great will be your fall. For where is the God in whom ye have trust-

ed! that frustrateth the token of the liars, who maketh diviners mad, and turneth the wise men backward, and maketh their wisdom foolishness; and now I will make all their wisdom foolishness. Should I answer as an angry GOD, no man could bear my Words nor hear my reproof, that I should answer to the sons of men, who have seen the different changes that have taken place, *in this Nation* and all others, in the *twelve years* that are past should happen to make the signs set by the Devil come true; then let men answer, what they judge of ME now, as I have set many signs to thee, of the wrong judgments of men in things that are temporal to compare them with their wrong judgments in things that are spiritual; so, now I say the same unto thee and unto all men; for as wrong as they are saying thou hast *children brought up* by the Parish and that thou art Bonaparte's *Brother*; and that thou hast been in Prison, so false is their saying thy Writings came from the Devil or any Spirit but the SPIRIT of the LIVING GOD; and that every soul in *this Nation* shall know *before* the FIVE YEARS I mentioned to thee in 1802 are *expired*, and then I will turn as a DIADEM of Beauty to the residue of my People, and they shall praise the GOD of THEIR SALVATION.

### THE MARRIAGE OF THE LAMB.

The following communication was given to me the 20th of November, 1803, in answer to a man who came to Leeds from London, with a notorious falsehood, to say I had forbid marriage; a thought that never entered my heart, and not a word to that purpose ever came out of mouth. But to *his* words I was answered:

“They may as well forbid the marriage of men as forbid the MARRIAGE of the LAMB. For I was born like men, I spoke like men, and I act like men; and

I said I should deal with men after the manner of men: now they may as well say, a man and woman may live together if their hearts are united, as man and wife, *without the ceremony of the church*; or without the wedding ring; and say, if they are married in the sight of God what use is there for the marriage of men, as to say their heart *without* their hands will bind them to the MARRIAGE of the LAMB. For know it is *compared* to MARRIAGE when I come to unite all Nations together, and to enlist all men under MY BANNER: they must CHOOSE ME for the Bridegroom, as a Wife chooses her husband for her Bridegroom. But as the marriage bond cannot be completed by *choice* before the HAND is given *with the* HEART and the wedding ring is put on; no more can the MARRIAGE of the LAMB join me as the BRIDEGROOM to renounce every rival against me, before the Hand is given with the HEART: then as a man is bound in honour to protect his wife, and avenge her injuries, so am I in HONOUR bound to avenge those whose Hands are given to ME to renounce every rival that is against Me; but as a man cannot protect a woman as a wife, however strong his affections may be *without* MARRIAGE, perfectly so, I now tell you, however strong your hearts may be given to Me, I am *not* bound in HONOUR to protect you, as a BRIDEGROOM, to enjoy MY KINGDOM OF PEACE, without your HANDS being given with your HEARTS, that you may reign with Me the ONE THOUSAND YEARS,—therefore it was compared to marriage; to be glad and rejoice that I was come to enter into Marriage Bonds with Man, and Man with Me; and know the Sealing is said to be to the Day of Redemption: that I have visited MY People, and shall REDEEM them by entering into Marriage Bonds with Me. The handwriting is the hand giving — and the seal is the Marriage Ring — the Name that is sealed in the Forehead, is the name that is signed in the Fore-

head by *Baptism*: therefore I said it must come to the *Standard* of the Church. I will now tell thee, what this Marriage meaneth—As a Husband is empowered to avenge an insult offered to his wife by the union of the hand in Marriage so am I empowered as a Husband to avenge the injuries offered to those that give their hands to Me, to be signed and sealed for their Redemption: for as the Bond seals Man's Redemption, so shall the Bond seal Satan's destruction. For if you discern the manner of the Sealing it stands for *both*—but how could I, in honour consistent with a God, that hath always acted with men after the manner of men, come as a Bridegroom to avenge the injuries done to his Wife, that he was not empowered to do by the Heart, *before* she had given to him her hand? Then His Honour is engaged to save and avenge his Wife's injuries, just so is MY Honour engaged to save all that are entered into *this Bond* with Me. And if *Satan* works to tempt them, I, as a Husband, will avenge him; for this I am bound in honour to do; and though I may take many to Glory, that Satan might not say, "they signed not in Love to Me but in love to their *own Lives*, *because they might live for ever!* therefore they *must* be parted, and some die to *shame* the Devil, that it is not for the sake of long life that they are signing for MY Kingdom, but for their LOVE to Me that they wish for MY Kingdom either in the World of Glory above, or in the World here below; and for *that power* to be destroyed that is a rival between God and them.

So now see plain, ye sons of men,  
The Marriage must appear,  
That you must give your hands to ME,  
Ere I can conquer here;  
Because like man is all my plan,  
And trace my Bible through,  
I brought my likeness all to man,  
From Abraham prove it true;



Because his son was offered up,  
And so was I the same;  
But know that Isaac did not drop,  
The Ram the victim came.  
But know, like man was then my plan;  
Like Isaac I was bound;  
And as the life remained in him,  
So life in ME was found.  
I say the same, to men I came,  
As Isaac did return,  
And in my body did appear,  
You know, again to man.  
Then now like man you see my plan,  
When Moses did appear.  
To warn them of the promis'd land,  
My chosen men to clear;  
That was to free from misery,  
From Pharoah's cruel hand;  
The blood was sprinkled then by ME,  
Before my angel came  
To sweep away, as now I say,  
All the Egyptian host;  
As they would never ME obey,  
I rid them off the coast.  
He followed there, let men see clear,  
But then I smote the tide,  
And made my chosen men go through,  
And I myself did hide  
Then in the pillar of the cloud,  
And Moses did pass through,  
While Pharoah knew not I was God,  
He hasty did pursue;  
But then his wheels I took away,  
That he could not go through,  
And when I brought the break of day,  
Then Moses' words came true:  
The enemy you've seen this day,  
You shall not see him more;  
That night I drown'd the enemy,  
And brought my men on shore,  
That had obey'd, as then I said—  
So thus I act with man;  
And now like Moses I'll proceed,  
And tell you all my plan.  
The second Star doth now appear,  
And Moses must pass through;  
And Pharoah may begin to fear:  
Satan will find it so,  
That Pharoah he the next must be,  
As Isaac I become;  
For Satan now must fall like ME,  
And feel a Pharoah's doom.  
If he pursues he'll surely know  
Like Pharoah he shall fall;

For, as the Blood was on the doors,  
 The Seals are now for all.  
 Because like man is all my plan;  
 Isaac and Pharoah see:  
 A type of Satan was in one,  
 As Isaac was of ME.  
 And from the Blood, mark what is said,  
 Foretold the life of man,  
 How in their graves they would be laid,  
 And feel my heavy hand,  
 So from the Seal I now reveal,—  
 Mark what I've said to thee:  
 That Jezebel's a type of hell,  
 And Esther was of ME.  
 Then now you see a mystery  
 Of Jezebel before:  
 She seal'd Naboth's destiny:—  
 The righteous perish'd there;  
 For Naboth he was plac'd on high,  
 And stoned by her seal.  
 But now comes on the mystery,  
 That I shall here reveal,  
 Esther, you know, receiv'd the blow,  
 Her people was to die,  
 As Haman sought their overthrow,  
 And Mordecai was nigh  
 To warn her then, her brethren  
 Were all condemn'd by ne;  
 And so her life she ventur'd there,  
 Her brethren for to free.  
 Now here's a mystery to mankind,  
 That they do not discern,  
 How Jezebel her death did find,  
 A type of hell become;  
 And Esther was a type of ME,  
 As I have said before;  
 For Satan shall his ruin see,  
 As Jezebel did there;  
 Because the stroke I'll now turn back,  
 I tell thee, by the Seal.  
 My Promises they are not slack,  
 For I shall now reveal,  
 That Esther's come, it shall be known,  
 Her brethren for to clear;  
 A Haman's pride for to unthrone,  
 And men behold her prayer:  
 As Esther came unto the king,  
 To have proud Haman cast,  
 Her brethren there that she might screen,  
 And free them at the last.  
 So it is here, I'll make it clear,  
 For she has ask'd the same,  
 For to have Satan to be cast,  
 That man might know my Name:

'Tis man to free from misery,  
That her Petition's made:  
And can't you see the mystery?  
Oh men, be not misled!  
But see the MARRIAGE OF THE LAMB,  
How it is written there:  
The WIFE is ready now for man,  
To have her LORD appear.  
Now all in all, behold her call;  
No rival stands between;  
For ME to come and govern all,  
This MARRIAGE plain is seen,  
Is plac'd by she, let mortals see,  
The BRIDEGROOM govern all;  
And so she's wishing now for ME—  
Oh men, behold her call!  
The Marriage here must first appear,  
Now from the Woman's hand,  
And I a DAVID will appear,  
And bid the Brides to come.  
Then sure her hand shall ever stand,  
I tell you at the last;  
And every Bride like her shall stand,  
That enters in her list;  
With love appear, as she doth here,  
To wish ME all in all,  
And like a Bridegroom govern here,  
Now mark her every call  
The *Powers of Darkness* to tread down  
Is her Petition given,  
And I the LORD of all be found,  
And Earth resemble Heaven.  
This is her call, I tell you all,  
And it I'll now make good.  
My hand is offering now to all,  
And with you so to wed;  
Like man appear to govern here,  
That claims the house his own;  
Then every rival he can clear,  
And let his power be known,  
That HE is come the Wife to claim,  
And her Protector be.  
And now I'm come to act like men,  
That every soul shall see;  
For here's the MARRIAGE OF THE LAMB  
That doth you all invite;  
The Testimony now is come,  
If men can judge aright,  
Then they must see the mystery,  
How all things do appear;  
The WIFE is ready to tread down  
The *Powers of Darkness* here.  
So wonder on, ye sons of men,  
That can't my footsteps see;

On earth the wonder must become  
 To men a mystery;  
 To see a Woman thus appear,  
 Where every light is given;  
 If you do judge from Hell must be,  
 To mock the God of Heaven.  
 Is Satan come to you vain men  
 To make my Bible true?  
 That man did never here discern,  
 And bring all to your view,  
 And prove to man the time is come  
 The Bridegroom must appear,  
 My rivals all for to unthrone,  
 The Hand to prove it here,  
 That now the Brides are all my own  
 Is Satan come to clear?  
 Ah, simple men, is this your plan,  
 To mock the God of Heaven;  
 And say from Hell is now her hand.  
 Where every light is given?  
 Then he must be more wise than ME,  
 When I created man;  
 Because the good he soon destroy'd,  
 That I had given to him.  
 His helpmate there he did ensnare,  
 To help him to be cast;  
 And now is Satan come to clear,  
 And say on him must burst?  
 The curse was laid, as then I said,  
 Is Satan come to claim?  
 Against himself then he is rose,  
 Then how shall he remain?  
 Like Judas here he must appear,  
 And hang himself for all,  
 If he is come for to condemn,  
 And plead he brought the Fall  
 At first on man, and I condemn'd  
 Him for his every guilt;  
 And now his curse it must come on,  
 As he my Blood has spilt!  
 Then conscience here must strong appear  
 And Satan must repent;  
 And say as Judas did before,  
 To say his mind is bent  
 Himself to free from infamy,  
 And say he ME betray'd;  
 But now the halter he'th prepar'd,  
 For ME to bruise his head.  
 This must be done, ye simple men,  
 If Satan so appear,  
 And he a Judas must become,  
 To hang himself, see clear.  
 This, by your plan, is Satan's hand,  
 As there the works you place,



That Satan's come for to condemn,  
And free the human race;  
That he hath betray'd, as Judas said,  
The innocence of man;  
And now he is come his guilt to plead,  
Like Judas to condemn.  
So Judas see you've made of he,  
Like Judas to repent.  
Now, simple men, behold your plan,  
You mock both Hell and Heaven;  
To say her light from Satan came,  
That unto her is given.  
Then he must be more wise than ME,  
When first he caused the Fall;  
And say his life he'll freely give,  
To prove the truth of all:  
That fallen men like Gods may come.  
And good from evil know;  
And in their stead that he will bleed,  
To prove his words were true:  
No death in man he said should come,  
And now to free the Fall,  
That dead to knowledge they were then,  
Hath he now prov'd to all;  
My honour here to make it clear,  
In every step to man.  
Then he must be as wise as ME.  
A penitent become;  
And so repent, and now relent  
That e'er he caus'd their Fall;  
And in their stead he'll freely bleed,  
And die to ransom all.  
This must be done by your own plan,  
To say from Hell they came;  
You give the merit unto him,  
And so despise MY NAME  
For Pharoah's wonders are in you,  
Your wise-men you deceive,  
That Satan will these wonders do,  
And so you them believe,  
That he is come to ransom man,  
According to his word;  
That you as earthly Gods may stand,  
And evil know and good.  
These wonders first from him did burst,  
As they from Pharoah came;  
But did he do them at the last?  
You know not Satan's name;  
Proud Lucifer he doth appear,  
And can you lower his pride,  
To say he'll stoop to God and man,  
For to bring back the tide?  
So Hell you mock, for you know not,  
The pride in Satan reigns.

He'd sooner feel my heavy stroke,  
For to be bound in chains,  
Than *stoop so low* to man to go,  
Like Judas to repent.  
For this I know, he'll never do,  
His mind's too fully bent,  
To swell with pride on every side;  
For men do mock him here,  
To say he's come to act like man,  
Like Judas to appear.  
No: Pharoah see is the type of he,  
And so he will go on  
Until he hath brought his destiny,  
A Pharoah's end will come.  
So Satan here doth strong appear,  
I say, to mock you all;  
To place these miracles in him,  
That he will clear the Fall;  
Or make it clear, it must appear,  
To make my Bible true;  
And so your God you're mocking here,  
I'll bring all to your view:  
You mock the words I spoke at first,  
When I created Man;  
To say the Woman must be made,  
And for his good be come;  
You mock the curse that I pronounc'd  
Upon the Serpent's head;  
You mock my Bible every where  
These promises are made,  
That all the earth I shall redeem,  
And Man the good must know;  
The Tree of Life was sav'd for him,  
And Man shall find it so.  
You mock the purchase of my blood;  
For I must die in vain,  
That on the cross the victim stood,  
If Death and Hell remain.  
As it hath been so strong in man,  
I tell you to this day,  
My Bible you are mocking on,  
Nor see how it doth lay.  
I said I died mankind to save,  
And Satan to destroy;  
It was for Man my Life I gave,  
That I might Man enjoy,  
In full perfection as at first,  
When I did him create;  
And I will prove it in the last  
My Promises are great,  
Throughout my Bible as they stand,  
If men will trace them through.  
Therefore I gave my strict command,  
That men the same should do,

In them there is eternal Life,  
That testify of ME;  
Then search the Scriptures, I command,  
And every truth you'll see:  
That I must conquer Death and Hell,  
And triumph over all,  
And to my Father reconcile  
The guilt of Adam's Fall.  
It must be done, be it known to man,  
And you must own it so;  
Or you must mock my every word,  
My Bible can't be true.  
By all the wisdom you have form'd,  
Your forming will not do.  
Shall I cut off my chosen race,  
For such, ye men, as you,  
To prove to knowledge man was dead,  
As they did then appear?  
But now your knowledge it is tried,  
You do not see more clear;  
But grosser darkness doth abound,  
My Bible stands more plain,  
For men to see the mystery,  
How all things do appear;  
Worse than the Jews ye Gentiles be,  
And now I'll prove it here;  
Because my Death you do allow,  
As spoken in the Fall;  
Then now I bid you answer how  
Your Saviour you can call,  
To die for ye and Satan free,  
Ye simple sons of men!  
Worse than the Jews you certain be,  
And much more blind than them.  
For I'll appear to prove it clear,  
More wrong you now believe,  
That I would shed my Blood for men  
The Devil to relieve.  
Still go on as he hath done,  
And boasting to this day,  
My Blood was shed in vain for man,  
My chosen men do lay,  
In every land despise my name;  
And Gentiles now are found  
To say a bastard I did come,  
Then tremble at the sound:  
For men must fall, I tell you all,  
If I let Satan reign;  
And do not now avenge the Fall,  
My Bible all maintain,  
That it is true before your view,  
For all I'll now make good;  
And those that will not ME obey,  
Must perish in the flood.

Then search the Scriptures, I command,  
For now I'll make them true;  
And there you'll find eternal Life  
Is laid before your view.  
So be not like the hypocrites,  
To say you'll fast and pray;  
For your much speaking will not do,  
I now to all do say,  
Unless you build upon the Rock  
Of AGES that are past,  
And then no longer will you mock  
But see how all is plac'd.  
That it must fall, I tell you all,  
On Satan's guilty head;  
You know my Blood must be aveng'd,  
As then the prophet said.  
But Oh! on man, is now your plan  
To bring my vengeance there;  
Can you profess to love my Name,  
And kiss the fatal spear,  
That first my side, by man applied,  
When for them I did die,  
I said they knew not what they had done,  
Then surely I must lie,  
If not from Hell the rage did swell,  
Then there my blood must fall,  
Unless you now will kiss the spear,  
And your own ruin call  
So now see plain, ye sons of men,  
Your sickly love to ME.  
Who vindicate the Devil's reign,  
While all his arts you see,  
To work in man for to blaspheme,  
I say, my every Name.  
Then sickly is your love to ME;  
Not hot nor cold you're come,  
But lukewarm here you all appear—  
"Let me be saved," you cry—  
I care not who blasphemes his Name,  
If I am called on high,  
With him to go the world below  
May all refuse his Love.  
This is your lukewarm hearts I know;  
For so your hearts I'll prove;  
The Jews may stand in every land,  
And Gentiles mock the same;  
If you are sav'd from misery,  
You don't regard my fame,  
How it do stand in every Land—  
Just like this Woman here,  
Disgrac'd with lies, by hell's command,  
Against her men appear,  
And just the same they mock my Name,  
By Satan's artful hand;



And yet you do not wish his fall,  
But sooner let him stand,  
For to mock on as he hath done,  
My honour for to blast;  
My Bible you'll not think upon,  
That now it cannot last,  
I tell you long, the time is come,  
My honour I'll maintain;  
And bring my Kingdom down to men,  
They shall not pray in vain.  
The Power they'll see shall be in ME  
To chain the rebel down,  
That works in man such infamy  
As in all lands abounds.

Here is the end of the Explanation of the Marriage of the Lamb; and I must beg my readers to weigh deeply what they are making of the Devil, that place my writings to him.

#### THE VISION OF THE SHIP.

*Thursday, December the 15th, 1803.*

AT half past eleven o'clock in the morning, Joseph Prescott, sitting at work, had the following Vision. He beheld a large ship apparently at anchor, the deck covered with people. On the stern was the word FAITH painted; the land nearest to the ship appeared like a rock, on which was a great number of people, and an angel standing near the edge with a glass in his hand; he seemed as if letting the people look through it. Over those persons was an angel blowing a trumpet, and some of them looking up at him. Towards the top was a Being like our Saviour, encircled by a splendid light; at a distance over the people were dark black clouds rolling like smoke. On the other side of the water there was a great brightness, as if the sun shone with splendor; on which side he saw many people, but from the distance they appeared small; near the water, on the same side, there was a number of angels in white; on this side was another angel on a cloud, apparently conveying the people from the rock to the ship who was arrayed in various colours. The

angel on the cloud returned twice to fetch more. There was a stone of irregular shape, some distance from the people, on the nearest side, on which, in large letters, were these words—THE ROCK OF AGES.

The explanation of this vision was given to me, with these Scriptures:

2 Esdras, vii. chapter, 26th and 27th verses:—Behold the time shall come, that these tokens which I have told thee shall come to pass, and the Bride shall appear, and she coming forth shall be seen, that now is withdrawn from the earth. And whosoever is delivered from the foresaid evils shall see my wonders.

The cxixth Psalm, 18th verse:—Open thou mine eyes, that I may behold wondrous things of thy law.

The Lth Chapter of Isaiah, 7th verse:—For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.

The Lxth chapter of Isaiah, 12th verse — I, even I, am he that comforteth you; who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass.

The xvth chapter of 2d Esdras, from the 1st to the end of the 6th verse:—Behold, speak thou in the ears of my people the words of prophecy, &c.

The xvth chapter of 2d Esdras, 73d verse:—Then shall they be known, who are my chosen; and they shall be tried as gold in the fire.

The xvth chapter of 2d Esdras, the 21st verse:—Like as they do yet this day unto my chosen, so will I do also, and recompense in their bosom. Thus saith the Lord God.

Here begins the explanation of the Vision:

“The Rock is the Rock of Ages, that stands firm on the dark cloud for man; on the dark cloud that

came to man in the Fall, that Rock was fixed for man; and that Rock was fixed again for man, in the type of Moses, when he was warned to call the children of Israel from the hand of Pharoah: they were preserved and Pharoah destroyed. Now mark the Scriptures, of the Bride that shall appear, that is now withdrawn from the earth. Now I tell thee, the Bride that is *there* mentioned, as withdrawn from the earth, but is to appear, is the SPIRIT that shall appear in the last days, to shew the Promise that was made to Eve: for though she is withdrawn from the earth, and no man thought of the Promise that was made to her; yet in the last days they were to appear, and now they shall be seen plain to all TRUE BELIEVERS; for whosoever is delivered from the evil of sin and the power of the devil will see all the wonders that I promised to the Bride in the Creation; and whether they are living or whether they die before the time, they will then come forth and be with ME, when I come to execute my decrees. Now mark, the Ship is the token of the Sea; and know how I told thee the type of Moses and the children of Israel, was a type of the last days of *Satan's* destruction, and man's preservation; then as the type of Moses, see the ship and the sea before thee, and the angel leading them to the ship out of the dark clouds they were in, in the land of Egypt, and my power standing over them in a bright cloud to destroy their enemies, when my servant and angels had called away my people Israel. Now I tell thee, the enemies are those that have heads without bodies, treading down my people as Pharoah trod down the children of Israel. But mark the one hath no feet to stand on, but the other as men all ready to flee, and the ship is ready to receive them. Now thou sayest in thy heart, they had no ships, only the open sea; but the type of the Gospel must now join with the type of the Law: and as I worked miracles on the seas, by dividing it

for the children of Israel to pass through, so I worked miracles on the seas to come to the ship, which gave Peter faith to launch into the great deep when he saw me walking on the seas:—

So now the deep for all is near :  
A Peter's faith must now appear,  
For all to launch into the deep,  
And mark the ship stands on the brink ;  
And on the brink for all 'tis come :  
A ship foretells you news unknown,  
From distant nations to appear.  
And first they launch, I say, for war ;  
But as my angels guide the way,  
The distant nations must not stay  
When I do call them from afar,  
Behold the angel that stands there,  
To have the trumpet in his hand,  
The rolling clouds, you there command,  
How in the cloud, the angel's plac'd,  
And under that the light doth burst,  
The every darkness to tread down :  
For deep this Vision now is found,  
My people first to call away,  
A ship foretells you cannot stay ;  
Because a flight must sure be near,  
Mark how the ship stands waiting there,  
To have the people for to come,  
And launch into the deep by man ;  
Because the seas you know are deep,  
And there you may behold the ship,  
And there my footsteps all are hid  
On the great ocean wide and deep.  
Unfathom'd deep are my decrees,  
Wide as the ocean are my ways,  
Whose depth and breadth no man doth know.  
It is by ships that you must go,  
If you will search the ocean wide ;  
And so my words must be applied ;  
You see the seas, to stand on shore,  
Amazing wide, but see no more ;  
Because the end you cannot see,  
For distant lands conceal'd they be,  
That you cannot discern them near,  
Till on the seas you do appear,  
And venture on the raging deep,  
The ocean wide for to find out.  
And so are all my ways for man,  
The depth and breadth you can't command,  
Without you launch into the deep,  
My every footsteps to find out ;  
And then the ship you all may see,  
How it is waiting now for ye.  
But this thou dost not understand :



The ship must be the faith of man,  
To launch into my Bible deep;  
And then you'll see how all must sink,  
That will not come this way by faith;  
And mark my Bible what it saith.  
But now my chosen they shall know,  
Who by faith are launching so,  
Though as gold they may be tried,  
Yet my words are deep and wide;  
Wide as the ocean doth appear,  
Faith will find an anchor here  
For to launch into this deep:  
Know my Bible speaks of it,  
How my angels must appear,  
Blow the trumpet for men to hear,  
While I stand on the bright cloud—  
Hear the trumpet then aloud:  
All your evils are at hand:  
Let my chosen people stand;  
Because that I'll deliver them.  
You see my angel now is come  
To call my chosen ones away;  
Then the black cloud you there may see;  
Must all be trod beneath my feet.  
The vision there for all goes deep:  
As I am calling them away  
To leave the cloud and come to ME;  
That is, to launch into the deep:  
Now mark the other side, how bright,  
And bright the end will be for all  
That do obey this heavenly call;  
Because my brightness shall appear  
To tread down every cloud that's there.  
For so the clouds I'll now tread down;  
And then my chosen will be found  
In all the brightness that is there  
The other side they must appear;  
Because the clouds must pass away,  
For perfect as this Vision lays.  
I say the end will be to all,  
The clouds foretell the Devil's fall:  
For I, the Moses, now am come,  
To call my children all from him;  
And so my chosen need not fear,  
Because the other side is clear:  
And full as clear, shall't be for man—  
These Visions both are joined as one:  
As to the tree the one is plac'd,  
The Tree of Life for man to taste;  
For so the trumpets do men call—  
But mark this Vision one and all,  
How on the seas I came to man,  
And how the ship I brought to land,  
When they were frighted by the storm—

The shadows first you don't discern;  
But these are all outlines to man,  
To shew you all, by sea and land  
I did my wonders all perform;  
And so I shall bring on the storm,  
I tell you all, by Land and Sea,  
But first my friends I'll call away;  
For to the ship must many come  
To spread the Truth in *Foreign Lands*,  
Before I make the final end,  
And on the Rocky Hearts descend,  
For to dismiss the Clouds for Man.—  
The Stone is white that there doth stand,  
And yet that stone it is but small,  
Then now I tell you one and all,  
In the midst of darkness 'tis but few  
That will believe this calling true,  
Before my angels call aloud,  
And men begin to see the clouds  
To gather darkness o'er the land;  
For first these clouds must come to man,  
Before the Power of Hell I shake,  
And then my fury fast shall break;  
For, like the seas 'twill all come on,  
Wave after wave will fall on man,  
I tell thee perfect like the seas;  
And men must see these evil days,  
That in the chapters do appear.  
These prophecies for all are near,  
As to my chosen they have done,  
I tell thee must turn back again;  
But my beloved need not fear,  
For now I'll fully answer here.  
Perfect as man did then to me,  
When I expir'd on Calvary;  
So perfect now I'll do to them  
That caused my Death to have it come;  
And that is Satan judg'd by thee,  
Then so the end to him shall be;  
For on the clouds I shall appear,  
As perfect as you see ME there  
Or yet the likeness that is plac'd,  
And from the Psalm judge thou the rest.  
For wondrous things I now shall do,  
And every soul will find it true,  
That I in wonder shall appear,  
And come with triumph in the air;  
Though there thou seest but one alone,  
A shadow understood by none,  
How singly there alone I'm seen,  
You know the Type I've said to men;  
It was of Moses at the first,  
For so the end to all must burst,  
And know, to him I came alone,

The light to him was seen and known;  
But thou say'st Moses is not there;  
I know thy thoughts, and answer here,  
That close to ME he did not come,  
Although the bush to him was seen.  
'Tis but the shadow of the first;  
For perfect so the end shall burst;  
As Pharoah's doom did come before,  
I tell you all the end is near:  
To shew you all the final end,  
A likeness there was my intend.  
As Israel then was called away,  
Just so the end it now will be;  
My chosen I shall call to go.  
As I have said before;  
And if I warn my people so,  
The famine will be here.  
For different ways, to thee I say,  
The ship is plac'd for man;  
When I've destroy'd the enemy,  
They'll see the promised Land;  
And then the vision will be plain,  
I tell thee, seen by all;  
The promis'd Land for man I'll gain,  
And they shall know their call.  
To distant Lands, I say to man,  
My Chosen they must go,  
Jerusalem's low walls to build,  
And they will find it true,  
That Light in Darkness will be seen  
As it doth there appear;  
And they that do the Light discern  
Will to the Ship repair.  
For I shall call them so away,  
The promis'd Land to see;  
And as you see the perfect day,  
So bright I say 'twill be.  
Out of the darkness men I call,  
And bring them to the light;  
This Vision must be known to all;  
It shews you every sight,  
How on the other side 'tis seen,  
And Jacob's Ladder see;  
I tell thee it is a Type to men,  
How all the end will be.  
Bright as the other side appears.  
So bright 'twill end for man,  
When I do come to make all clear,  
And shew the promis'd Land.  
Because my Land I say shall stand,  
As it doth there appear,  
When I my people have redeem'd,  
And darkness conquer'd here;  
That is his power for to tread down,  
And down I say't shall come.

My angel's trumpet it shall sound,  
 And then behold the MAN,  
 That now is ris'n above the clouds,  
 In brightness to appear:  
 Though on the Cross I once did hang;  
 But now I tell thee here,  
 I'll come again and will be seen  
 In glory bright to shine;  
 And underneath my feet I'll tread  
 The darkness for mankind,  
 And then the light they all will see;  
 As it doth there appear:  
 This Vision is a Type for all  
 To see the other clear;  
 Because I'm come, in this 'tis seen,  
 In brightness to appear,  
 The every darkness to tread down,  
 And shew my angel there,  
 To blow the trumpet then for all;  
 And there the ship you see,  
 How men are plac'd to hear their call,  
 And Peter's Faith must be  
 To launch into the every deep,  
 That I have plac'd before,  
 And if my words you all do keep,  
 I'll bring you safe on shore.  
 For I am with you to the end,  
 And now the end you'll see,  
 If you will launch into the deep,  
 And boldly come to ME.  
 Deep is my Word that is on record,  
 And deep my promise stands,  
 And deep my Bible all is plac'd,  
 If you can it command.  
 Then you'll not fear the waves are here;  
 I say the waves of men;  
 Because my Bible will you bear  
 With all for to contend:  
 That I must come again to man,  
 In glory bright to shine,  
 And claim the Heathens and all lands,  
 I tell you, to be mine.  
 For to the seas I've plac'd my word,  
 And there the depth you'll see;  
 For on it came your dying Lor:  
 In wonders judg'd by he,  
 That is Peter there he did appear  
 To launch into the deep;  
 But when the waves began to flow,  
 Then Peter's faith did sink;  
 But then I came to him 'twas known,  
 And saved him from all harm;  
 And now the ship to you is seen,  
 Then can you fear the storm?



Because that there I do appear,  
As on the waves at first,  
And all shall find I'm coming near,  
For so the end will burst.  
So Peter's here let all appear  
And launch into my Word  
That with the Seas I've now compar'd,  
And then you'll find your Lord  
Will so appear, my Word will bear  
To keep you in the end;  
Unfathom'd deep my footsteps are  
That no man out can find,  
Unless you launch into the deep  
Of all I've said before,  
And then I say, you need not sink,  
My Words will bear you here.  
For on the Seas I say I'll come  
To prove my every Word;  
Because that there my steps are hid,  
And men know not their Lord.  
For in my Bible all do sink,  
As Peter did before;  
But now you'll find me on the brink,  
To bring you safe on shore.  
So where is Faith you need not doubt  
If you your Lord can see,  
That in the depth of all my words  
I am coming now to ye;  
For in the depth of all my words  
I now to man appear;  
And if a Peter's Faith you've got,  
And find a Peter's fear,  
You all shall find ME in the deep  
To bring you safe on shore.  
A Peter's Faith shall never sink,  
Though men may make him fear;  
The boisterous waves may come in man,  
Where Satan swells the tide,  
That is I mean the hearts of men,  
For so 'tis here applied.  
And Satan's rage doth swell  
As furious as the boisterous waves,  
The seas resemble hell,  
When all his angry waves arise,  
For Satan is the same;  
And therefore men must now grow wise,  
If they will know my Name;  
That on the seas I must appear  
For to fulfill my Word,  
And tell believers not to fear,  
For they shall find their Lord  
Now in the storm to keep from harm,  
For boisterous waves they'll see;  
Because I know the rage of Hell,  
In man will surely be;

No other way, to thee I say,  
 He can his rage invent;  
 As he can't make thee disobey  
 Now man is his intent  
 To swell with pride on every side,  
 And toss their mountains high,  
 Till on the Seas I do appear,  
 I know a Peter's cry  
 Will be in thee; thy heart I see,  
 Like Peter it will sink,  
 When thou dost launch into the Seas  
 For now thou'rt near the brink  
 I say of all to hear thy call,  
 And prove thy Lord thou see:  
 "It is his Voice, I tell them all,  
 That now doth visit me.  
 But men will say another way,  
 My Voice cannot be here;  
 There's some infusion in the way,  
 And thou'lt begin to fear,  
 That now like man I may become  
 To leave thee in the dark;  
 But mark the Rock that there doth stand,  
 Then who can miss the mark  
 That in the mysteries of the Fall  
 The Rock did then appear;  
 And I did die to ransom all,  
 And now the light see clear.

For now I tell thee, as deep as the ocean is hid from man, so deep are my words and ways hid from man's understanding; and as wide as the ocean is from shore to shore, so wide are my ways from the ways of men, and my thoughts from their thoughts of the Creation, and of man's Redemption; for the depths of my decrees no man ever understood."

Since my book was put into the printer's hands, the 25th April, I had two Newspapers brought to me on the 30th, which I am ordered to have copied out and put in print, that the world may judge for themselves, how the signs of dangers were placed from the weather.—I shall give the explanation that was given to me from the Newspapers; but first I must call my readers to the 15 and 16 pages of the Sealed Prophecies, printed in 1803, how the mark was set in the dark for man. But that type is not yet ended; for there are many marks

that are hid in the dark from man; for as they love to be in the dark, in the dark they shall go. But they that wish to come to the light, to the light let them come; and they shall know the marks that were set from the weather, and the shadows of this year. For as the muddy water was seen to thee, that came down as a flood after thou hadst opened thy Prayer Book to the Psalms and the Prayers on the Seas, thou sawest the floods come down the day that alludes to April; and so the dangers must come from the weather, and the type stood from the weather. Therefore I told thee, that dangers were began, whatever men discerned; and every shadow of what I said would appear has begun. Now mark my strict command to thee to have the words of the Newspapers copied out, and put in print in thy Book; therefore I ordered thee to begin thy Book before the news arrived, that the unbelieving world might know thou walkest by faith and not by sight; and put in print that every shadow shall take place this year. Before the news came to thee, that as the signs were set of the weather for land and sea; so they began to tumble down by the weather; so land and sea sustain the loss. But I know the many sudden deaths that have happened, and the sickness thou art daily hearing of, is unnoticed by the world, as they say, "this is common;" so they must wait until they see the deaths do follow more than common. Then the living may lay it to heart; for all men must know the events of this year were foretold from the weather; and from the weather let all men look for the effects. So those that have eyes to see may see; and they that have hearts to understand, let them understand, that the truth stands before them; for I now tell thee, if men are not brought in by faith, seeing and believing from the truth standing before them, they will all fall back; and all the pains thou hast taken, in sealing the people, will be labour lost, and thou wilt spend they

time to waste. *Therefore I have now given my strict command, that no one shall have a Seal from thee who hath not read my Words, which are given to thee; and let them judge for themselves.* I have already told thee, and I now tell thee again, it is to try the hearts of men, and to prove the wisdom of men, whether they can see the justice of my ways and my decrees, in Creation and Preservation, that I have ordered all to be put in print; for men to search the Scriptures, and see the truth of my Bible, and the depths of my wisdom in all things, that I know men have taken in question, and blame their MAKER to this day, *as Adam did.* Therefore I am come in the SPIRIT to throw open my Bible unto all men that will hear and judge for themselves. But they that will not judge for themselves shall now be judged of the LORD. But I shall reason with man in the Spirit, that will now reason with ME, by bringing forth arguments, and shewing their strong reasons wherein they *condemn* this wisdom as not consistent with the wisdom of a GOD. But he that doth not read to judge for himself, can bring forth no arguments at all; then they cannot judge for themselves, and they stand condemned to be judged of the LORD, that I have called and no man answered, then they shall call and I will not answer."

Here I shall insert the words of the Newspapers:

An Extract from the Morning Chronicle,

April 28th, 1804.

"We are sorry to find that the disaster, which has befallen the West India Fleet, that lately sailed from Cork, on the Coast of Portugal, is more considerable than was at first supposed. No less than 37 are upon Lloyd's Books, besides the Apollo Frigate; and it is feared that there are a few more, the names of which are not yet ascertained. The crews of several have perished: the particulars may be expected by the Lisbon Mail, which has arrived, but the Letters not yet delivered.



Another Extract from the Morning Chronicle,

April 30, 1804.

Friday arrived at Falmouth, the Walsingham Packet from Lisbon, and brings further particulars of the heavy loss which the West India Merchants have sustained by the storm of the 2nd inst. which drove their fleet upon the Portuguese coast, between Cape Mandeigo and Aveiro. What business they had in this latitude, will, it is said, become a subject of enquiry. Of 68 vessels, of which the convoy consisted, not more than 20 are yet known to have escaped; these were seen steering after the tempest had subsided for the Westward, under the protection of the Carysfort. The rest are supposed to have perished altogether, in conjunction with the Apollo Frigate, the commander of which, captain Dixon, and all the company on board, consisting of a large body of soldiers, were totally lost, excepting about a hundred of the crew, which were fortunate enough to escape.

Now I must call my readers to the pages hereafter mentioned of my Sealed Prophecies; and the landmarks in my fifth Book, at the bottom of page 196:

The path is strait, the ocean now is wide,  
And if you wish to reach your native shore,  
See every landmark that is plac'd before,  
And then safe harbours you will surely gain:  
Deep is this parable I give to men.

Now I must direct my readers to refer to the places in my Books, as here put down. The first book, page 18.—Second book, pages 85, 92, and 94.—Third book, pages 83, 85, 102, and 108.—Fourth book, pages 150, 166, 174, 181, and 191.

Then I must refer my readers to the second Book of Letters, page 68, and to read the letter through. Then to the 113th page of the Disputes with the Powers of Darkness.—“I have promised three years of good harvests, if I find friends to carry on my work; and if they will not draw back, I shall not draw back.” Then turn to the 125th page of the same book.

Now I shall give the answer of the Spirit to these pages.

“I now answer thee, the Promise made in the 18th page must first be fulfilled of the three years of plenty, before the judgments can take place; for, as men did not draw back, I could not draw back from my Promise.—But now come to the letter sent to Foley, how the Signs of Judgments were set from the weather at thy father’s death; and know, I told thee, in the 1800, I should set the Signs three years for Blessings; and then, if unbelief abounded in the fourth year of the century, I should set them for Judgments: And now the fourth year is come; and the Signs of Judgments are set from the weather; and the shadow of dangers have come from the weather on the seas, when it came to March and April. Now mark the letter that was sent to Foley.\* Now compare the Signs set of the weather with the shadows that have began from the weather, and with thy starting friends, that I compared with the starting horse, which thou didst ride on: for there are thousands like that horse, that will not go one step, without starting or going backward, as the horse did, any longer than as the path appears plain and straight before them. Now this truth is plain in man, as I then told thee; therefore, to set the type to man, I ordered thee to go through thy journey with that starting horse, to shew thee what starting friends thou wouldest have. But I now tell thee, all such will turn back as empty as the horse did. And now let all men judge for themselves, from the type of the weather, and thy friends and compare it with that letter. So let all this be compared together, and then he that can answer it let him appear; but not appear to answer as the ignorant sons of men have already answered, it is from the devil, because they believe it so. But let men know it is impossible for every man’s belief to be right; therefore they must prove it from the Devil if they can by the Scrip-

\*Page 68 of the Second Book of Letters, printed in 1802.

tures. If they profess to prove it from him, there is no other way that men must argue; neither let men boast, as the ignorant sons of men have already boasted, the Bible hath this meaning or that meaning, as they have placed it. For that is another thing impossible, to place the Bible to the wisdom of men; for the wisdom of men hath placed it so many ways that it is impossible for the wisdom of men to make my Bible true. So men's belief of the Scriptures is no argument for men to plead by, any more than the belief of the Jews, the way that they believed it. Yet as their faith is it will happen unto them for their Redemption, but they must first own the truth of *their words*—my Blood hath been upon them and their children; and my Judgments have followed them. Then they shall see the Promises made to the Prophets, when they look on HIM whom they have crucified; then cometh their Redemption. But one Prophecy must be fulfilled before the other can take place: They must first confess they hid their faces from ME: I was despised and they esteemed ME not; I bore their griefs, and carried their sorrows; yet they did not esteem ME, though I was wounded for their transgressions, and bruised for their iniquities. Then by my stripes they shall be healed, when they acknowledge like sheep they have all gone astray: then shall I see the travail of my Soul and be satisfied. But this chapter\* must be fulfilled before the other Promises can take place for the Jews. Then cometh the fulfillment of the others. Mark the chapters that follow; so let the Jews fulfil the one before they look for the fulfillment of the others; for I will never fulfill my Promises to them, before my Words are fulfilled by them. And this is for the Jews, as they plead one Promise without the fulfilment of the other; and so their judgment would make my Bible false. And now I shall come to the Gentiles, whose wisdom makes my Bible false

\*Isaiah LIII chapter

the same. So let no man boast of explaining my Bible without he can make it true, which is impossible for the judgment of man to do. But now I tell thee I have begun, and I will go on till I have made all my Bible true, which is impossible for man to do by arguments. Therefore men must plead from thy Writings, how such truths have happened; how such mysteries were brought round; how such types and shadows were placed in such manner; and how in years they were brought round to be fulfilled, either from the Devil, or from any infusion that did not come from the infusion of my Spirit. Let this be answered by the wise and learned, how they would prove it from the Devil; or how they would prove it from any Spirit: but from Me, the LIVING Lord, every soul shall know thy Writings are; so let them weigh the whole together with every page that I have mentioned: and here thy book endeth, with this command to the Shepherds.—The blood of the nation is on the heads of the Shepherds, if they do not search into every truth; and the sheep that perish in their sins, their blood will I require at the Shepherds' hands, if the Shepherd's are not faithful."

When I had written these words I was ordered to open my Bible. It was in the Wisdom of Solomon, VI chap. and the fourth verse I was ordered to pen—"Because being ministers of his kingdom, ye have not judged aright nor kept the law, nor walked after the council of God."

Here I have faithfully given to the world the WORDS OF THE LORD, as delivered to me; and I am ready to answer to the world for every truth I have here asserted. But the names of the clergy I should not have put in print, if I had not been strictly ordered to do it. So I conclude with the words of St. Peter — WHO OUGHT WE TO OBEY, GOD OR MAN, JUDGE YE:

*London, May 10th, 1804.*

JOANNA SOUTHCOTT.

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